ORIGIN of MENTAL SPECIES

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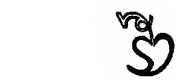
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ORIGIN
OF
MENTAL SPECIES

AN INVESTIGATION
INTO THE ORIGIN, GROWTH, DEVELOPMENT
AND VARIATION OF MENTAL SPECIES
WITH ESPECIAL REFERENCE TO THEIR
RELATION TO THE ABSOLUTE AND
ITS ADAPTATION TO HUMAN
USEFULNESS



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What is the use of all your learning, unless you can tell me what I want to know? I am here blindly groping about, and constantly damaging myself by collision with three mighty powers, the power of the invisible God, the power of my fellow Man, and the power of brute Nature. Let your learning be turned to the study of these powers, that I may know how I am to comport myself with regard to them.

THOMAS H. HUXLEY.

INDEX

Page

CHAPTER I

Parturient Paragraphs 23

CHAPTER II

Declaration of Principles..... 29

CHAPTER III

Mind 39

CHAPTER IV

Metaphysical Apperception 47

CHAPTER V

Origin of Material Species..... 55

CHAPTER VI

Life 70

CHAPTER VII

The Ultimate Immaterial Element — Its Effect on Human Life and Thought..... ... 80

CHAPTER VIII

Induced Activities 97

CHAPTER IX

Difficulties of the Theory..... 108

CHAPTER X

Searching for Truth..... 119

CHAPTER XI

Teleology 130

CHAPTER XII

Bible Science 138

CHAPTER XIII

The Missing Link 186

CHAPTER XIV

Applied Efforts 191

CHAPTER XV

Physiology 206

CHAPTER XVI

Psychology 224

CHAPTER XVII

The Influence of the Felt-out Mind on Human Life and Thought 247

CHAPTER XVIII

Inglorious Prophets 287

CHAPTER XIX

Revelation 310

CHAPTER XX

Variation of Species Under Domestication 335

CHAPTER XXI

Arrested Species 357

Conclusion 368

CONTENTS

CHAPTER I

Parturient Paragraphs

Origin of species not the origin of mental powers—Darwin misunderstood—Symbolical determinism not sufficient—Life has been isolated—Impossible and unnecessary to prove anything—The origin of mental species not the origin of life—Matter not a factor in the development of mental species—The origin of mental species reveals the origin of man—Man is developed in mind—The development of body not the development of man—Psychology based on human concepts not sufficient—Failure of language based on bodily vision to express the objects of the vision of the mind—Desymbolized language necessary.

CHAPTER II

Declaration of Principles

Knowledge of the invisible universe necessary—Invisible universe not invisible to the vision of the mind—Beauty and substance lost when contemplated through bodily vision—Substance of exact science seen through the vision of the mind—Substance seen through the vision of the mind known only in a fragmentary way—The immaterial universe the first principle in determining the origin of mental species—Science originates in the immaterial universe—Immaterial substance the only substance—Immaterial substance the life, intelligence and design of all things—The invisible universe constitutes and determines the species of plants—Origin of obvious species given sufficient consideration—First plant not grown from seed—Science begins where the obvious ceases—Substance not in matter—Substance beyond the discernment of the senses—Substance the cohesion of all things—Senseless consciousness a great power—Senseless consciousness comes through proper education—Desymbolization necessary to the development of senseless conscious-

ness—Satisfying the senses not knowledge—God seen through senseless consciousness.

CHAPTER III

MIND

Negative nature of the human mind—Different activities previously named mind, not Mind—Futility of teaching belief—Highest form of human concept some form of human outline—Process of elimination necessary—Human mind substitutes one illusion for another—Human thought-out or relative mind—Human mind consists of classified sense impressions—Immaterial intelligence destroys images—The origin of natural species—Every stage of intelligence expressed through the physical—Mortal, felt-out, or relative mind—The felt-out mind evolved—The felt-out mind merely classified sensation—The evolved mind best studied in the vegetable world—Law of the seedless plant—Spirit, Immaterial intelligence or absolute mind—Necessity of beginning with the obvious—Thought-out and felt-out minds not minds but attenuated states of matter—Spirit the substance of all things—Immaterial clothed in natural form—Evolution of the invisible—Evolution of the invisible a multiplication of expressions—Evolution of the invisible complete within itself—Origin of evolution—All achievements the result of fragmentary glimpses of Light—Origin of mental species—Phenomena reduced to a system—Apocalyptical language not sufficient—Cause of warfare of science and theology—Stupendous peace propaganda—Not masters of our own understanding—Elementary presentation of the economic determination of the Absolute.

CHAPTER IV

METAPHYSICAL APPERCEPTION

Insufficiency of intellectual culture—Learning should consist of knowledge of the invisible God, our fellow man and brute nature—Scientific apperception necessary to elim-

inate the symbol—All language merely symbolical—The thing symbolized constitutes the substance—The effect of language a melody of ideas—Effect produced by the arrangement of words—Desymbolized ideas the key to science —Nature the expression of a definite order—Nature not what it expresses—Science poetic—Imperfect medium through which we have derived science—Sciences separated by imperfection—Vanity a veil to inspiration and revelation —Scientists manifest the ideal of religious orders—No short cut to science—Effect of failure to find soul in the body— Error of teaching soul was in the body—Inspiration to research—Individual characteristics the expression of a mighty force—Common ground of religion, science and philosophy—Seers and scientists see the same light—Revelation must become education—Chemical analysis not science —Education should awaken the desire for knowledge of the invisible God, our fellowman and nature.

CHAPTER V

Origin of Material Species

Limitations of mental vision—Weight and density of matter relative—Rock formations a remarkable history— Puny nature of human history—Fossil and human history both accidental—Investigation of the power that induces investigation, necessary—Danger of thought analysis— Death a deceiving influence—Process of the ages dissolves the conclusions of the past—Science a search for truth— What is the source of intelligence—Naming not explaining —Human mind wandering phenomena—Origin of species not the origin of the first species—Origin of the first species —Origin of plant life—Ideas the result of concentration— Adaptation of the unseen to the seen—Action of chemistry mental—Mind something higher than the activity of matter —Origin of nerves—Origin of the consciousness of flesh— Influence of the invisible on nature.

CHAPTER VI

Life

A knowledge of life necessary to prevent death—Obvious methods of nutrition deceiving—Activities of the obvious not life—Life self-sustaining—Cause not in manifestation—Causeless phenomena—Relative laws of phenomena regarded as intelligence—The fourth dimension—Regeneration—Organized phenomena not life—Human brain and vibration—Immaterial mind vibrationless—Voiceless truth —Necessity of increasing our receptive capacity.

CHAPTER VII

The Ultimate Immaterial Element—Its Effect on Human Life and Thought

Felt-out mind the activity of the mass called matter—Has no consciousness—Merely a system—Can be changed by a slow process of variation—Has no reasoning power—The thought-out mind conscious—Birth of comparative analysis—Feeling mind dominated by fear—More active in the thinking mind—Cowardice an attribute of the feeling mind—Courage evidence of the influence of the Ultimate Element—Origin of reforms and prophets—Birth of conscious mental species—Tragedies of life due to the mesmeric influence of the feeling mind—Failure of science to explain prophetic vision—Evil effect of the human interpretation of the Ultimate Element—Human consciousness dethroned—Demand of the feeling mind yields to the Absolute—Acquired traits and unnatural appetites the first to yield—Restores the natural to its natural condition—Will correct a diseased mentality—Explains minds—Wandering phenomena not man—Knowledge derived from nature tends toward enlightenment—Explanation of phenomena made possible by the Ultimate Element—Highly developed consciousness the channel of realization of the Absolute—Perversion of the Absolute by the human mind—Warfare of nature overcome by the Ultimate Element—Laws of God expressed in action—Cause of religious persecution—

Wonderful power in the reach of man—Sensation destroyed —Dangers of celibacy—Applied science and metaphysics— Melody of ideas—Disappearance of the symbol—Slight knowledge of the Ultimate Element helpful.

CHAPTER VIII

INDUCED ACTIVITIES

Analagous to induced electric currents—Sidereal activities — Mysterious and intangible — Deceptive nature— Source of secondary sex traits — Debasing influence — Dangerous to teacher and student — Pictured in Jewish allegory—Origin of personal devil—Graphically described in the Book of Job—Responsible for psychic phenomena— Subject of innumerable volumes under the name of mesmerism—Of no use to mankind—Responsible for mistaken idea of nature—Necessity for understanding—Responsible for misrepresentation and malice—The nemesis of religion— Perverting influence on civilization.

CHAPTER IX

DIFFICULTIES OF THE THEORY

Comprehensive questions—Limited view of writers— Receptive faculty undervalued—Inexplainable awakenings —Evolution not an intelligent force—Special and constant interventions of the miraculous—Makers of gods—Nature of Prophecy — Nature of God — Inspired and revealed science—Difficulty in realizing the Absolute—Elimination of the symbol necessary—Impossibility of obvious demonstration—Failure of nature to explain nature—Spontaneous generation—Possibility of laboratory demonstration of life —Value of false conclusions—Impossibility of creating good —Power derived from intelligence—Fragmentary nature of works on mental causes—Discoveries often re-statements —Negative nature of the human mind—Impossibility of arguing a lie out of existence—Science of desymbolization— Indefinite nature of works on mind—Sub-conscious mind and inspiration—Regretable style of writing.

CHAPTER X

Searching for Truth

Impossibility of making an absolute statement in human words—Time, place and chance irrelevant—Senses and egotism—Limited meaning of human words—Causes of confusion — Influence of science on the religious world—Chronology and events—Natural science and the mutable—The immutable self-explained—The beginning God—Law of cohesion—Deceptive nature of the human mind—Nature of death—Cause of idea of immortality—Nature not an entity—Impossible to convince the human mind—The substance of the whole matter—Mistaken ideas of the defenders of God—Huxley's key to science—Insufficiency of religion—Lack of humility—Different strata of mind—The dilemma of the conscious identity—The quickening power—Origin of confusion—Battles with the elements—The Absolute and the Fourth Dimension—The destiny of man a useful and natural life.

CHAPTER XI

Teleology

Emerging from nature into the Absolute—Natural science a system rather than a science—Cause of descent—Ratio of change—Sense of location—Formative conscience—Origin of natural science—Dual consciousness—Origin of right and wrong—Retrograde periods—Progress and hate—Adam and intelligent man—Mystery of good and evil solved—Origin of diseased species—Too much importance attached to the thinking mind—Feeling mind and thought—Thinking mind and habit—Only one disease—Environment and the feeling mind—The human soul—Miracles explained—Conclusions.

CHAPTER XII

Bible Science

Positive science and metaphysics—Metaphysics and the science of the Bible—What the science of the Bible teaches—The law of the prophets—The therapeutical value of the

science of the Bible—The science of the Bible and evolution—Man's relation to God—Religion, science and philosophy—The philosophy of Bible science—The ultimate spiritualization of all things.

CHAPTER XIII

THE MISSING LINK

Caution in preparation — Danger of outlining — Evidences of limitations—Ratio of increase of vision—Cause of growth—Arrested species—Lives of most persons habit—Prayer and education—Hegel and the philosophic species—Actual knowing necessary—God and evolution—Principle of orderly development—Limitless dimension—Key to the invisible universe.

CHAPTER XIV

APPLIED EFFORTS

Ratio of the value of the body to the individual—Life not in the body—Reason for metaphysical tangents—Mind the only activity—Structure an obstruction—Psychoplasmic activity—Applied science and applied efforts—Medicine and manipulation—Progress of manipulation extended to brain cells—The nervous system—Sidereal power—Mental gymnastics—Style of writing beneficial—Classified impressions mistaken for knowledge—Potentialization of words—Secret of education—Pain an experience only—Cause of pain in the felt-out mind—Sense of pain in the thought-out mind—Faith and substance—Origin of diseased species—Process of potentialization of words.

CHAPTER XV

PHYSIOLOGY

The most useful application of science—What is life—What is death—What is matter—Necessity of humility—The felt-out mind complete in itself—Immaterial medium

and metaphysics—Food and sunlight not life—Precepts of Jesus of Nazareth—Source of power—Relation of the felt-out mind to the Absolute—Physiology mental—Deductions made from phenomena variable—The remedy for functional disorders not in nature—Experiments in mental restoration—Necessity for scientific work—Evidences of purity—Physiological basis—Pain, passion and acquired traits—Study of disease distasteful—Organized chemical energy—Chemical action—Law of limitation—Chemical activity not life—Dawn of metaphysics—Light of the world —The intelligence of science—Source of being—Functions without organs—Obvious vs. idea—Cause of education and growth—Science and apocalyptical vision—Intelligence of nature vs. intelligence about nature—Atavistic tendencies —The periodic law.

CHAPTER XVI

Psychology

Cause of genesis—Diseased and healthy mentalities—Depraved tendencies of the human mind—A knowledge of health necessary—Uncertain value of religious methods—Cause of immorality—Effect of studying health—Source of temptations—Effect of belief in an endowed conscience—Cruelty unconscious—Scale of perfection and the Holy Ghost—Conditions of health and happiness—Political economy a religion—Progress and inglorious prophets—Individual and collective psychology—The world's greatest educator—Strange state of the natural world—Period of choosing—Object lesson in happiness—Efforts to explain good and evil—The human mind and murder—SUBSTANCE—SPIRIT—ABSOLUTE—MIND—IMMATERIAL INTELLIGENCE—Expression of Spirit—Functions closely related to Spirit—Naming not explaining—Nothing to compare Spirit with—Cause of the endless quarrel about God—What is Spirit—Definitions that do not define—Sum and substance of religious sense—Danger of believing—Substance and the Origin of Mental Species—What Being consists of

—Substance and evolution—Organ vs. function—Evolution and construction—Ideas derived from Principle—Machine invention and Spirit—Tangents with truth—Ideas expressions of activity and not images—THE FELT-OUT MIND —The felt-out mind chemical activity—The felt-out mind and function—Death purely functional—The felt-out mind habit without intelligence—Examples in nature—The felt-out mind and emotion—Origin of the religious mind—Cause of the imperfections of the religious mind — THE THOUGHT-OUT MIND—Origin of thought-out mind—The thought-out mind a collection of images—Experience and sensations—Human absolutism—Origin of personal God—Crucifixion and religious rites—INSPIRATION—Inspiration and the new birth—The unknowable—One central law—Belief and science—Origin of Democracy—The intercession of Spirit—Human institutions temporary—Enlightened selfishness—SPIRIT CONSCIOUSNESS or CONSCIOUSNESS OF SPIRIT—THE CHRIST—Consciousness of substance—Substance and its effect on mankind—Period of seers and prophets—Awe not an indication of holiness—Monasticism and celibacy—Strange consequence—Warfare of science and religion—Apocalyptical visions—Unexpected effect of the highest Good—The cycle and religion—Unconscious utilization of spirit vs. conscious utilization of spirit—The destiny of materiality.

CHAPTER XVII

The Influence of the Felt-out Mind on Human Life and Thought

Two appetites and the established order of things—Comparative sense—Economic upheavals—Trinity of human efforts—Primitive man—Origin of mental suffering—Iconoplasm and iconoclasm—Origin of laws and law interpreters —Parturition and religion—The felt-out mind and the martyrs—The influence of the felt-out mind on the human idea of heaven and hell—The body deposited by mental activity—The body and ascending activity—Solving the riddle

of existence—Battles with unseen power—Male and female minds—Expressions of the felt-out mind—Men and women born of external influence—Matter to the sense becomes mind—Substance the key to all things—Inglorious prophets —Different schools of thought and analysis—Failure to learn from history—Insufficiency of the thought-out mind—Influence of the felt-out mind on institutions—The thought-out mind very young—Potentized words—Mystical organizations not impeccable — The felt-out mind and habit — Exact science and matter—Darwin on the origin of mental powers—The Absolute element and Survival agency—Intelligence vs. instinct—Survival of the fittest—Mistaken ideas of God—Seeing through inspiration and revelation—Existence of the non-existent—Impartation without impoverishing—Nebulosity and descent—Spirit the ultimate solvent—Object lesson in desymbolization—Art and artists—Ceaseless deception and the silent man—Negative resources of the human mind—Education and overcoming deception—Articulation and power—Object lesson in hibernating animals—Naming God and explaining God—Substance and alchemy—Insufficiency of history—Power and knowledge—The relative and the absolute—Study of the human species distasteful—Pleasure derived from studying species evolving in truth—Progress a law of truth—Knowledge of truth eliminates the offensive in evolution—Consciousness and the world—True significance and knowledge—First articulations colored by the felt-out mind—Evidence of the felt-out influence everywhere—Effect of hard and fixed processes of thinking—Nature of sleep—The processes of the mystics —The felt-out mind, religion and selfishness—The felt-out mind and militarism—The felt-out mind and education.

CHAPTER XVIII

Inglorious Prophets

Insufficiency of moral enthusiasm—Evolution and decay —The hope of mankind—Progress vs. ecclesiasticism—Potentized words and the Holy Ghost—Procession of the Holy

Ghost—Piety synonymous with cowardice—Inspiration and revelation—The first and second person of God—Symbol vs. substance—Substance derived from style of writing—Order of society vs. religion—Glorified and inglorious prophets—Resemblance of teachings—Fundamental principle—Guiding star of democracy—Influence of environment—Evil not in man—Impersonal nature of evil—Moral efforts not destined to defeat—Object lesson in legislation—Studies in cross-section—Sovereign remedy and education—Good automatic—Emasculation of the word "morals"—Institutional dishonesty—Origin of political economy and ethics—Revealed and evolved ethics—Legislative government disappointing—Cause of insufficiency of legislative government—Problems of industrialism—Skill a form of capital—Inspired ethics—Agricultural and industrial civilization—Law a channel for evil—Anomaly in industrial evolution—The leaven of all progress—Spiritual ecstacy and metaphysical trance—Only one way out—Condition of society under applied principle—Elimination of the human element—Appalling state of human affairs—Conscience, relative and absolute—Vivifying principle—Lesson from the drama of Job—Induced activities—Evils growing out of glorified institutions—Passing of schools of thought helpful—Principle and everlasting usefulness—Male and female minds—The new birth.

CHAPTER XIX

REVELATION

Nature of revelation—Failure of religious orders to establish spiritual relation—Processes of the human mind a hindrance—Danger of devitalizing the senses—Necessity for humility—Process of realization of revelation—Principle destroys all evil—Agencies unnecessary—Evil not necessary to the realization of good—Process of separating good from evil—Peculiarities of rarefied atmosphere—Scientific investigation of the mystical timely—Objects described by Bible characters explained—Peculiarities of the apoc-

alypse—Mysterious influence attending sacred writings and treasures—Power to heal disease the effect of revelation—Worshipful nature of the male and female minds—Substance seen by men and women—Teachings of the revealed species alike—Desymbolized meaning of church—Spiritual ear not a faculty of physical sense—The value of revealed species—Influence of the felt-out mind on revelation—The only warfare—Modern evidence and demonstration of Apostolic thought—Present opportunities to investigate the revealed species and its effect on life and thought—Influence of the Holy Ghost on the individual—Jesuitism and revelation—Influence of the felt-out mind on Jesuits—Moderns under the influence of revelation and deceit—Natural cunning potentized by revelation—Atavistic tendency of the human mind under revelation—Human beings revert to animals—Failure of revelation to inspire defined intelligence—Miracle-working evil—Only hope of religion—Religious opposition to education revealed—Object lessons in potentized evil—Depravity of the human mind—Countervailing influence on the human mind—Countervailing influence lacking in the institution—Soulless existence—Object lesson in the vivifying influence of an idea—Origin of the economic movement—The law of compensation never complete in this world—The ethical variety and moral reciprocity—Absolute laws derived, not made—The supreme test of wisdom.

CHAPTER XX

Variation of Species Under Domestication

The natural man and the Holy Ghost—The industrial world and the natural man—God and the primitive man—The natural man and phenomena—Miracle-working evil—The distinctive character of God—Object lessons in ethical insufficiency—The world neither natural nor divine—Inspiration must supply its own needs—Danger of animalization—Revelation properly adapted—Object lesson in the influence of phenomena on the felt-out, natural, and the inspired minds—Effect of contemplating the immaterial natu-

ral—Most desirable state of mind—Camouflage nature of language—Man makes his own world—Ecstatic contemplation vs. inspiring contemplation—The revealed species and human usefulness—Substance of the immaterial natural—Intelligence supplies its own needs—The world's desire—Nature of nature—Influence of the objects of the vision of the mind on nature—Nature of righteous judgment—The revealed species and ethics—Progress without the Bible—Substance derived from the inglorious prophets—Personal experiences with moderns under the influence of Revelation—Admonitions of Paul reveal like insufficiency—Insufficiency of Revelation in the thought-out world—Processes of mental absorption and annihilation—Exact and natural sciences and Revelation—Segregation of species under domestication—Relation of species to methods of vision—Effect of Revelation on the thought-out natural—The cohesion of civilization—Similarity of ancient and modern methods—Object lessons from moderns under the influence of Revelation—Pacifism of the religious variety—Literary culture a deception—Precept and example necessary to progress—Spirit the only energy—Mistaken ideas of economy—Necessity of developing faculties—The effect of developing faculties.

CHAPTER XXI

Arrested Species

Luxury, Belief, and Revelation important factors in the arrestment of species—Limiting influence of the law of favored races—Effect of luxury on races and species—Variation in environment necessary to development—Effect of the law of sufficiency on the growth of faculties—Importance of the faculty of adjustment—The effect of slavery on races and species—Struggle for existence in nature not bitter—Intent and purpose not natural evolution—Evolution a peaceful process—Necessity of adaptation—Effect of paternalism, specialization, and protection—Cause of progress—Substance of conventional lies—Law of compensation in

human progress—Law of growth—Advance beyond belief necessary—Origin of belief—Difference between believing and knowing—Definitions of belief—Substance synonymous with power—Belief not an entity—Effect of belief—Belief in God not sufficient—Nature and substance of man—Ideas of right and wrong—Comparison of the oldest and youngest of sciences—Definition of Revelation—Effect of Revelation on the faculties—Mental species defined—Effect of the struggle for existence—Cause of arrested species—Natural reliance on God not sufficient in the inspired thought-out world—Failure of monks and mystics to solve the problems of civilization and decay—The problem of good and evil—Philosophical exploration made possible through the process of desymbolization—Effect of the study of spirit—Insufficiency of scientific achievements without socialized conscience—Effect of exercising the faculties while under the influence of Revelation—Possibilities of higher development—Natural science and Divine science.

INTRODUCTION.

The study of mental activities and their relation to God and nature has been, and is yet, an intellectual luxury. Occasionally a new teacher comes into the world and interests a limited group by restating in an entertaining way what others have taught.

The conclusions in this book have not been thought out in ecstasy and idealism but they are the result of laboratory demonstration. Some of the experiments have been made more than a thousand times, many of them hundreds of times, and even where the experiments have not been so numerous the conclusions have been sustained by experience.

Until this subject is reduced to some order and classification, which can be incorporated into our daily activities and academic life, it will never get further than speculation and entertainment. Moreover, to accomplish this, the method of presenting the subject must, of necessity, by its naturalness, appeal to our relation to nature, to our knowledge of the processes of evolving civilization and to our consciousness of a Supernal influence.

The pragmatic school that has been forced on the academic world by the evolving processes of utilitarianism will, like all of the others, fail of its purpose unless we avoid the tendency to merely discuss these processes as a school instead of studying and extending the processes themselves.

The system of classifying the different expressions of mind as outlined in this work, will, as a result of its

nature, eliminate its own imperfections. By making obvious to the vision of the mind the different phases of mind, as well as their relation to the element to which they are necessary, an objective study of the mind becomes possible.

The classification: Felt-out — Thought-out — Inspired, and Revealed Minds, by its very naturalness, appeals readily to the obvious distinctions with which all are, to some extent, familiar. The blending of the different strata of useful activities that ultimate in Mind is susceptible of further distinctions, classifications and extensions as we connect their development with the necessity of their existence. The thought-out natural or male or female mind is distinguishable from the thought-out useful or civilized mind, and the thought-out useful or civilized mind is again distinguishable from the thought-out inspired mind when the thought-out inspired mind blends with the revealed Mind.

ORIGIN OF MENTAL SPECIES

CHAPTER I

Parturient Paragraphs

Many years ago in reading Darwin's "Origin of Species" I was wonderfully impressed by these words: "I may here premise, that I have nothing to do with the origin of mental powers any more than I have with that of life itself."[1] They have often recurred to me since, and as they completely exonerate Darwin from the misrepresentations that have so long perverted the teachings of this remarkable man, I have ever since used them to defend him.

Nothing has been discovered since to change the fundamental contention of his theory. In fact, it is no longer a theory but a fixed fact with regard to the transformation of the obvious. So far as the origin of life is concerned, little has been determined by the school that he established. However, the systems of modification and variation for which he contended are now a part of our agricultural and industrial activities.

So far as symbolical determinism is concerned, life seems to be as far away as ever. To determine what life is, I have learned that we must resort to an entirely different method than has been heretofore used. Life has been isolated and the purpose of this work is to ex-

[1] Origin of Species—Darwin (Page 346), Vol. I.

plain how it may be done. It has been said, and there is much truth in the saying, "It is both impossible and unnecessary to prove anything." This is especially true in determining the origin of mental powers. Likewise does this apply to the origin of life, which, in the last analysis, is unthinkable. However, by the origin of life, we do not mean the origin of life itself, but rather its origin in the forms in which we see it manifested.

While the origin of material species is a felt-out evolution, the origin of mental species is a thought-out expression. It is with the latter we have to deal in this work. While in this search we will eliminate matter entirely, it will be necessary to refer often to the felt-out mind. Only by eliminating matter from the premises and conclusions in the study of man can we determine his origin. Material man appears and disappears, and we know no more when he has disappeared than when he appeared. Matter changes its form but never alters its value. We have named some of its processes growth, and some of them decay, but a study of nature reveals one to be a growth as much as the other.

The determination of the origin of mental powers will reveal the origin of man. Matter in its multifarious forms manifests life expressing itself, from the minutest microscopical activity to the most powerful animal or the most intelligent man. We call this "man" because it is the highest expression of the activity that enlightens mankind. Man and life are synonymous, and when we have determined the substance of the one we shall have determined the nature of the other.

Looking back we see man commanding respect just in proportion to his mental growth. Retracing the

steps that man has taken we see how he has developed. Not long since, a showman, exhibiting in one of the western United States of America became angry with one of his exhibits and struck it a blow that ended its life. It was an animal type that manifests human traits to the extent that it becomes a curiosity. The question was raised: Did he kill a man or a beast? Man has made a legal code for himself in which he places himself above the animal. If an animal is killed, the owner must be reimbursed in money, or its equivalent. If a man is killed, a life must be forfeited to the state. Unconsciously mankind has recognized the origin of mental species in this law. Reasoning from this viewpoint, mankind becomes man when he is able to defend himself by mental argument. The enslaved races were regarded as animals, and often treated as such. When given their freedom they were regarded in the same way, and only commanded respect as they became able to defend themselves through their developed mental powers.

The question is: What raised mankind from the sluggishness of animalism to the keen alertness and broad comprehension of enlightened man? This reasoning leads to the conclusion that man is born in mind, develops in mind and lives in mind. This is the contention of the theory of the origin of mental species. Moreover, we learn that the process and development of the body, or matter, have nothing to do with man, but on the other hand, the growth of man affects the development of the body. This process and development will cause us to consider many features of evolution, learn the nature of their activities and determine something of the power that impels them.

In tracing the origin of mental activity we will be compelled to give some time and thought to the process and development necessary to the birth of mental species. Besides, we must account for the different degrees of intelligence, why they were arrested and the effect on the forms that have been retarded in this way. Moreover, we must account for the phenomena seen in the tendency of the animal to stand erect in proportion as his mental powers increase. The missing links in the process of the ages must be accounted for and their ultimate development must be anticipated. However, this must not be theoretical, conjectural, or speculative. It must be done by extending the principle that develops mental powers throughout all obvious activities.

At the present time when the whole world is devastated by war, the sufficiency of our institutions is questioned. Even religious people, both lay and professional, are humbled. People are asking in all sincerity wherein we are deficient. The study of nature has uncovered much that is useful in the domain of material activities. Even our marvelous knowledge of chemistry is put to the most monstrous abuses. The question naturally arises: Why do we do this? Not until more attention is given to the development of mental species will this question be answered.[1] Moreover, psychological

[1] In the Study of the evolution of animal life too much attention has been given to the investigation of anatomy. The origin, growth and variation of functions reveal no missing links in the processes of mental evolution. Moreover, limiting ourselves to obvious anatomy and the microscope has restricted our field of observations and caused us to run off to speculative psychology. Had we extended these investigations along biological lines we would have found that much of what is now classed under the head of psychology is purely physiological and susceptible of exact determination, and much of what has been classed under psychology is merely evanescent phenomena and of no real value whatever.

investigations that begin with human concept and likewise end there, only set up false schools of reasoning to war with each other. Only by going to the bottom, or, correctly speaking, by going beyond evanescent attenuations of matter which have been heretofore regarded as mind, and learning something of the origin of mental powers, will we ever be able to learn their process of development. We must learn where the destructive is born and why it wars with the constructive; by what process it originated, and learn how to overcome it in an intelligent way. Moreover, we must learn the nature and substance of the constructive or good. Since the human concept of good varies with people and conditions, we must find a principle by which this can be done whereby good may take precedence over evil in this life. There must be an Absolute good and when we have determined this, we will have a scientific base on which to build.

We have been taught to love our enemies, and there are millions of men at war today who have not the slightest enmity for one another. The sociologist says it is loving our enemies that is the cause of all of the trouble. In fact, anomalous as it may seem, these men who are killing one another have at times of truce or interposition of human expediency, manifested great love for each other. Viewed in a speculative manner, the exploration of the field of mental powers promises interesting work as well as large rewards.

Unfortunately, and this is a word we will be compelled to repeat often, life cannot be outlined with our language as the words are defined today. There is, however, a language that will enable the student to see what

is meant by life. This language can be acquired by giving each word an immaterial significance as well as a material meaning. The symbol must give way to the immaterial ideal symbolized. This effort will be one of the purposes of our work, and its most difficult feature. To do so, we will be compelled to view life from many angles. These symbols, material images, human concepts and similitudes must serve, by comparison, to suggest the existence of the fundamental idea. This fundamental idea, when understood, dissolves the symbol and thereby man sees the real substance of life, which is unaffected by the transformation of the obvious. An invisible substance which has no positive, no negative and no neutral, is the principle and design of the obvious, and a consciousness of this fact dissolves the obvious. Such a consciousness is possible to us here and now. To develop the consciousness necessary to this realization, is a part of the determination of the Origin of Mental Species.

CHAPTER II

Declaration of Principles

I may here premise that in determining the origin of mental species we must deal with and consider of first importance what is known as the Invisible Universe. We may use the language of the Bible and name the Invisible Universe spirit; we may use the language of an eminent biologist and name the Invisible Universe substance; we may use the language of a great naturalist and name the Invisible Universe essence; we may use the language of an engineer and name the Invisible Universe principle; we may leave the Invisible Universe nameless or we may name it, the fact remains that it is to a knowledge of the Invisible Universe we owe all our progress. The realization of the Invisible Universe has been fragmentary, and as a result of this, we have been kept in a state of speculation. Whenever we have realized an idea we have rushed off to make a material image of the idea. Two things have prompted this action. One was a desire to make money, the other pride in having discovered something.

Instead of viewing our achievements through their expressions in matter, let us spend some time in contemplating our discoveries in their primal form and primitive substance. It is astonishing how much beauty is lost when we contemplate ideas in the dissolving elements. The exact sciences live on throughout generations untouched and untarnished by the process of the ages. We use the substance of these imperishable things

as the supreme court of life's activities with little thought of its nature, its constituent elements or its possible sacredness.[1]

Until we have determined the nature of this indestructible substance, we will continue to be speculators, unintelligent prospectors and Cyclopean gropers in our scientific research. However, in this we are not attempting something new; neither are we plunging into an unknown world. What astonishes us most as we continue our investigations is how much is known of this world of principle and design in a fragmentary way. It is lack of appreciation, along with human exultation that has forbidden our following this lead of ideas to the mother lode. Like profligate miners we have squandered our new-found wealth and awakened from our intoxication to go prospecting again.

The first principle in determining the origin of mental species is the existence of the immaterial universe. A few illustrations may not be out of place here. If we get the idea of a number we immediately counterfeit it materially, and call it a figure. The number is an idea in principle and the figure is an outline. We discover a principle in mechanics and we make an image of it. Every invention is but the application of some idea, and every enduring idea is but a ray of understanding that has come from this universe of principle. It contains the intelligence that constitutes and determines the species in the process of evolution, just as the idea that we conceive, or rather receive, constitutes and determines the machine we construct.

[1] "Who can explain what is the essence of the attraction of gravity." Origin of Species—Darwin (Page 304, Vol. II).

It is in this immaterial universe that everything scientific originates. It is the source from which we derived everything that we have had in the past, that we possess now, and will have in the future. The principal channel through which this has come to us has been experience; sometimes intelligently directed experiment and sometimes prayer. If, instead of blind groping, we should stop a few moments and contemplate this source that gives us power over the elemental reactions that beset us here, we will find ourselves in a world very much unlike the one in which we have previously lived. We will learn where we got our power over matter as well as how to get more. We will then understand the Fourth Dimension and its operative principle as well as learning what life is. This will explain the phenomena of nature and the legerdemain of the fakir. Man will experiment intelligently, he will build scientifically, and at the same time, he will have power to repair the waste in his own body and mind, a waste that has taken many a genius out of the world just when he was ready to do some marvelous work.

This immaterial substance and intelligence which constitutes the life, substance and design of all things is life. This life is the activity of all that is obvious, though not so in a material sense. The action of bodies is derived from this, but the activity manifest to the senses is but a potential resistance to this. When the activity of a body ceases, we call it death. However, it is the potential that has ceased to operate, and not the power that potentized it. It is the power that manifests itself through chemical action and reaction but is not the chemical action itself. It is the fundamental cause

of all action but as we see action mostly through the senses, we do not see the primal cause of action, but rather the effect.

It is with primal principle that we must get acquainted. We can only do this by turning our gaze away from the material outline and holding in thought the immaterial idea of every form; the immaterial principle of every action as well as the immaterial substance of every object. We must hold in mind always the plant before it grows, the animal before it exists, as well as man before he assumed material or bodily form. By this process we dematerialize everything. We contemplate everything as an idea in mind—the principle of its construction before it was made obvious to the senses. We hereby open up a channel of thought not speculative. We then behold all things existing and acting in principle wholly apart from the evanescent phenomena that heretofore held our attention.

The Invisible Universe

The principle that constitutes or determines the species of plants and animals must be something wholly independent of the plant or animal itself. The plant has no consciousness of this fact, for if it did, the consciousness would die with the plant, yet the plant grows year after year with scarcely any modification. Some established species have not changed visibly in history, and geological discoveries have revealed instances of the existence of species for a long period.

The origin of the obvious species has been given sufficient consideration until we have more knowledge of the principle which makes them possible obviously.

Everything obvious must have an unseen guiding power that impels its growth. However, to avoid the pitfalls of illusion we must bear in mind that this principle is never in the animal or plant; neither is the animal or plant conscious of it.

Plants and animals assume the same forms year after year and generation after generation. If the system or bodily process is a habit, where does that habit exist after dissolution? Is the embryo intelligent, and if so where is the intelligence? It is not in the seed, for the first plant does not grow from a seed. These questions are necessary and pertinent to the determining of the origin of mental species. Furthermore, only by getting rid of many previous concepts of the obvious, can we get a glimpse of the substance that makes possible the existence of the obvious.

What has been often laid aside by naturalists and philosophers as impossible of knowing has gradually grown into a school known as the unknowable. The conclusions thus reached have had the effect of limitation on those who have not known of their existence in an intelligent way. It is this class of people who present a solid front to any attempt to go beyond this point of limitation. Equally obstructive has been that class of people who settle everything by saying, "God made it." This mental state is, figuratively speaking, the trench deadlock of enlightenment and progress. The student is always a student, but the people who only reflect the conclusions reached by students never advance. It is this unconscious limitation that must be broken down if we would advance. The study of the evolution of the

obvious has done wonders for man, and even in this man has gone far beyond what is known as the obvious. The Nebular Hypothesis has carried man far beyond the visual. Cosmical and Stellar Geology has destroyed in a material sense the obvious. Through both we have reasoned matter out of existence. There we have stopped. Professor Winchell in his intensely human language says: "In a universe organized through processes of evolution, what is the origin of a thing unevolved? In a world of effects and causes, what is the cause of a thing which had no antecedent? Our thought here trembles on the primal verge of being. Beyond is the abyss of nothingness; here are the seeds of a universe. These are not grown in the nursery of a natural world."[1]

When scientific research has eliminated matter, are we to stop? Right here we must take up Professor Winchell's nothingness and see if this conclusion, instead of being scientific, is not merely the limit of human reasoning where Science in its correct sense begins. In the conclusion of his "Riddle of the Universe" Professor Haeckel says: "The number of world riddles has been continually diminishing in the course of the nineteenth century through the aforesaid progress of a true knowledge of nature. Only one comprehensive riddle of the universe now remains—the problem of substance. What is the real character of this mighty world-wonder that the realistic scientist calls Nature or the Universe, the idealist philosopher calls Substance or the Cosmos, the pious believer calls Creator or God?"[2]

[1] World-Life or Comparative Geology—Winchell (Page 548).
[2] The Riddle of the Universe—Ernest Haeckel (Page 380).

Right here I want to affirm that this substance is not in matter or the obvious and we can never determine the origin of mental species while we look for this substance in matter or the obvious. The substance which determines the life, intelligence and activity of all is beyond range of the senses. This is why such men as we have just quoted have stopped where they did. Here is where we must begin. We must learn the nature of this substance and become scientists in truth. The real substance, which is the cohesion of all things, is not visible to the senses and it cannot be understood by the human mind. The latter statement deserves an explanation too lengthy to be made here, but it is sufficient to say that the human mind is but a high attenuation of matter which receives only sense impressions. Therefore, we must investigate briefly the problem of senseless consciousness.

Senseless Consciousness

To develop senseless consciousness we must realize that the brain is sensible only of vibration. The natural and scientific world labored long and earnestly to get an intelligent understanding of vibration. Its seeming universality has led many to believe it to be life. However, the utter failure to reduce it to a system has caused one after another to abandon it. The writer followed faithfully in the footsteps of those who were endeavoring to find the origin of life and solve the riddle of the universe. Faithful to the principles of science, he avoided being led into the different schools or cults which pretended to teach one person to influence another through developed mental powers. He knew these things

led invariably to one of two things: either mysticism or charlatanism. While he never doubted they caught rays of some super-sense power, he refused to accept them until they were founded on some scientific principle and were free from mysticism. At a period in his life when by long and terrible illness he was for a long time removed from the activities of the world, he learned the existence of the senseless consciousness. After learning to avail himself of this senseless consciousness, he found it was a power of unlimited possibilities. It was a most trying situation. If he deserted his mystical friends and remained faithful to science, he would be separated from the former and antagonized by the latter. However, science has no choice and he remained faithful to the people who, though often mistaken, have been always the available light of the world.

The senseless consciousness comes to us through proper education just as mathematics comes through education. The process of developing it consists of desymbolizing everything. The human mind thinks always in symbols, while the immaterial or senseless mind thinks free from the symbol or outline. The reason this consciousness has not been developed to a greater extent by scientific men is that they have held in consciousness the material outline, whereas had they held in consciousness the idea apart from the symbol they would have been rewarded with this consciousness which is truth. If more of our books desymbolized everything and persistently pointed to the immaterial principle of the object instead of the object itself, the mere reading of these books would develop this consciousness unconsciously.

All of our achievements have been the result of a knowledge of this universe of principle in a fragmentary way, but all of the logical arguments of the ages have never developed it. There is only one way in which reason will do this, and that is for the speaker or writer thoroughly to understand the world of principle and persistently declare its existence and explain its nature. The explanation will take the form of explaining the immaterial form and substance of every idea advanced. To illustrate, we may take the word "power" and trace it back through all of the various manifestations of power until it is entirely lost to the senses, but we have not traced it to its origin. The problem still remains—what is power? Here we either abandon the search, run to mysticism or pantheism or get lost in hopeless speculation. If, however, instead of this we would take every instance of this kind when we have reached this point and, instead of abandoning it, realize that the principle of the power still exists and that principle is not material, we would continue our search and thereby develop this consciousness as certainly as the senses see matter.

However intelligently we know a thing, or however sincerely we believe it, such knowledge as belief avails us nothing until we see it with the senseless consciousness. The habit of thinking we know a thing because we have satisfied the senses with the belief of its existence has blinded mankind to the real knowing. In fact, we might here explain that the former is believing and that the latter is understanding. When this consciousness has been clearly understood and scientifically explained, mysticism and materialism will both vanish in

the light of this scientific understanding of the principle of which the obvious is but the symbol. To make an illustration that comes home to all, we will take up briefly the idea of God. The symbolical idea of God, with its attendant symbolical Heaven and Hell, has satisfied a large part of the people, but there have been those who were unable to accept something that they knew did not exist. No scientific mind can accept them, and, as a result, men have become agnostics. Some have tried to find God in nature and have become pantheists or poetic dreamers. The truth of the matter is, every man creates his own god in his own imagination and likens him to his highest concept of man. Thus man creates a god and worships or abuses that god according to his worshipful or profane sense. Did he know how to develop this senseless consciousness, he could see the God of the Universe, of immaterial principle and ideas, and as a result would naturally conform to or, in plainer statement, proceed to make himself like this God.

Briefly, man develops this senseless consciousness through holding persistently to the idea in principle, and as this desymbolizes everything that presents itself to him, he eventually finds himself possessed of a consciousness that dematerializes matter not only consciously but visually.

CHAPTER III

Mind

In the process of determining the origin of mental species, the last thing we see is something that has unconsciously given us the courage to deny the reality of much that has been taught us, and, moreover, to continue an investigation which our senses tell us is futile. So, in beginning the study of the origin of mental species, the negative nature of the human mind[1] will persistently manifest itself. But science is synonymous with courage and we prove our right to use the name by our courage. The denials of those around us, along with preconceived ideas imbibed from study, are difficult to overcome. They are, however, but feeble attempts of the negative attributes of matter compared with the denials in our own conscience.

In dealing with the question of Mind, we must give names to the different activities previously named mind, and explain what we mean by the words Mind and minds. Moreover, in explaining ourselves we will be compelled to bear in mind, and likewise ask the student to keep in mind, the thought that many of the names and terms we will be compelled to use have been defined in his own mind very differently from the meaning we wish to convey. We shall, however, avoid these as

[1] The term (human mind) has reference to the human consciousness compounded out of the sensations of the felt-out and thought-out minds, relatively influenced by the inspired and revealed minds, and which constitutes the sum of our earthly intelligence.

much as possible, and ask the reader to be mindful of the fact that the definition is not in the lexicon but in his own consciousness.

Experience has taught the futility of teaching any one to believe anything, or even believing something ourselves, when one has already a fixed belief on the subject. While we may believe we are open to conviction, there are images in our consciousness that forbid the forming of a new concept. When we attempt to conceive something that cannot be conceived, in the accepted meaning of the word, it becomes a more difficult task. The highest form of human concept means some form of human outline, whereas, when we have reached the final sense of things there is no outline. This is only reached by a process of elimination, and since the human mind substitutes one illusion for another we will be compelled in this work to find and avail ourselves of the power that destroys illusions.

Human Thought-out or Relative Mind

The human thought-out mind consists of the classified sense impressions. These impressions are what are made on the sensitized plate of the camera. The primitive man has little more than these impressions and he wanders in this mirror-maze endeavoring to account for objects that are ever recurring to him in some strange manner. The most lasting ones are those that have caused him either fear or suffering. As a result he is constantly harassed by mental imagery that is productive of fear. It is a state without activity, without entity or intelligence, and the gleam of intelligence that enables him in this crude state to compare and in-

terrogate is a gleam of light from the immaterial intelligence, which will gradually destroy the images, explain phenomena and produce an enlightened man. Such is the dawn of sentient consciousness, where the thought-out mind begins to develop by explaining the sensations and pictures of the felt-out mind. Here is the origin of conscious mental species. At this period life is little more than a moving picture film and excites nothing except wonder with its correlative fear. But, since wonder is interrogative we realize that the desire for the explanation of phenomena is the beginning of intelligence. At this period man is but a feeble expression of intelligence. While it seems a long stretch of imagination backward to this time, we are relieved of this necessity by the available material at hand. There is today in the world every phase of man, from the first dawn of sentient consciousness to the highest intelligence the world has ever known. Therefore our work does not need to be speculative or imaginative. We have the material before us and we have only to make the comparison. Viewing man physically we find perfect specimens expressing every stage of intelligence; not only from savagery to civilization, but there are civilized men whose bodies are exactly alike who mentally express every stage that man has passed through from Jesus of Nazareth to the hypothetical incarnation of evil personified as the Devil.

Mortal Felt-out or Relative Mind

The evolved, felt-out, or relative mind which constitutes the activity of all bodies classified under the terms material, mineral, vegetable and animal, is the sensa-

tion in matter which has been classified and explained in various ways, from chemistry in the mineral kingdom to the circulation of the blood, conception, fœtal development and parturition in the animal. This evolved mind is best studied in the vegetable world. In the animal world, where it preponderates, the student becomes confused with the thought-out mind. In man, where the felt-out mind begins to yield to the thought-out, it is still more difficult to follow.

Plant life manifests an intelligence that has ever been the marvel of studious men and women. Yet it has no thinking faculty. Under the same conditions it always does the same thing. It is, however, subject to remarkable development or extinction under climatic conditions. Moreover, when undergoing these changes—the effect of soil and atmospheric conditions—it manifests remarkable strategy, courage and fortitude. So remarkable is this unthinking intelligence that the propagation of the species is attended by less pain and complexity than when under the influence of the reaction of the thought-out mind. Vegetable and animal species come into existence without seed or cultivation, sometimes existing for long geological periods to disappear eventually. These species did not originate from seed, and if they so originated it would be unthinkable that the principle of this delicate construction and color could be in the seed. We must find the law that enables the plant to grow in the seedless earth; learn why such a process takes place and what is the intelligence of the process. Such explanations as climate and soil with their attendants—light, heat and air—only explain the transformation of the obvious. This is the work of the

naturalist with which we have nothing to do further than we have explained would be necessary to illustrate our problems.

It is with the origin of species that we have to deal. What we wish to determine is where and how these species originate; how they came into existence on a planet that was once igneous rock. They must have existed in some state when there was no world, and if they did, what was their substance; how does this state affect the obvious which we have called nature? This is the point to which the analysis of the felt-out mind leads us.

Spirit—Immaterial Intelligence—or Absolute Mind

The last brief in our declaration of principles must consist of a declaration of the existence of Principle or Absolute Mind. Since the human must begin with the obvious and work back to the cause, it has been the process of this brief outline of the work necessary to determine the origin of mental species. We must here postulate what we wish to make obvious. The two forms of mind that we have described are not mind in its correct sense, but attenuated states of matter which have become so mobile and are subject to such rapid changes in form and color that we have heretofore regarded them as mind. We will now briefly consider what constitutes Mind in its correct sense.

There is a universe of Principle, Immaterial-Intelligence, or Spirit that is the ever-living, undying and unalterable substance that is the life, the principle (activity, not outline) of everything. This Universe—Substance—exists whether there are worlds, constella-

tions or suns. In the universe all things are produced by the creative mind. What this Mind creates is the only creation. Such creations are as enduring as the Creator. In Principle is developed, co-ordinated and harmonized all that is real, tangible and indestructible. Everything that ever has been, is now, or ever will be exists there. All knowledge, wisdom, all of the principles of all of the arts known and unknown exist there. This Intelligence is never seen by the human eye, it is never understood by the human mind and man catches glimpses of it only when the human mind becomes attenuated or purified. At such periods men have caught glimpses of something that they have outlined in a material way and given a name. These accumulated glimpses of light, wisdom and principle constitute the substance out of which we have constructed all that is good and enduring in our civilization.

He who has caught principle from this source has been compelled to clothe it in material form to convey it to his fellow-man. He has been compelled to give it to the world in commandment, in prayer, in mathematics, in astronomy, in mechanics, in philosophy, or in some other outline recognized by mankind. Such outlines have become the substance of which they are really but the shadow.

Evolution of the Invisible

The evolution of the invisible universe consists of the multiplication of the expressions of one absolute and invariable law which comprises and comprehends all that in this work we have given the name Immaterial-Intelligence.

We have used the word Immaterial because the substance of which it consists is not an element of matter; we have used the word Intelligence because the law we refer to never varies in its activity and can be influenced by nothing besides itself.

Since its evolution consists of the multiplication of its activities and these activities express it, it is complete within itself. This comprehensive Immaterial-Intelligence-Substance comprises the Absolute and is necessarily uninfluenced by the varying elements of nature.

In this Universe of the Real there is no birth, growth or decay; no positive, no negative and no neutral. It is the Absolute, where change in the human sense of things is unknown. All the activities in this Immaterial-Intelligence are an expression of Mind. They are in the Universe of Principle and express alone the intelligence of principle. The Principle is incomprehensible to the human senses and man catches glimpses of it only through a higher sense.

When this Intelligence comes to man he expresses it through his highest developed faculty. If this faculty is mechanical he will express it in mechanics; if mathematical he will express it in mathematics. He may never have heard of these names but they will be the method of his expression.

Here is accounted for the origin of the different professional activities. We read in the Hebrew Bible of a king who was greatly revered because he constructed a pool to conserve water for his people. This is certainly a feeble expression of engineering as we understand it today. It, however, answers the purpose of reminding us of the time when there was so little light in the world

that so small a glimpse of it brought fame and reverence.

Everything that has been done in the world has been the result of fragmentary flashes of Light-Intelligence from the Universe of Light which has illumined the sensibilities of man and given him power of expression. Here is the birth, or origin, of Mental Species. When the human element has become so attenuated that glimpses of light can be seen beyond it, the mirage in which man has dwelt is dissolved. By this method phenomena are reduced to a system and science begins to displace superstition. We have drifted from the invisible universe to its effect, and while this is regrettable it is natural. Having no language to describe this universe of principle, we will be driven often to this expedient.

There is another class of people who have seen this Invisible Universe and who have always described it in apocalyptical language. These mentalities have always been religious or worshipful and have always spoken or written of it in a mystical way. When the writer saw this Invisible Universe he endeavored to associate himself with this religious expression of it. He found, however, such a limited expression of it, as well as a strong opposition to a practical interpretation of it, that he suffered much annoyance. This experience revealed to him the cause of the warfare between science and theology. He naturally wished to end this long drawn out and ruinous warfare. However, to undertake such a stupendous peace propaganda implied a great labor of love. But fortunately for Science we are not masters of our own understanding but are controlled by it. For this reason we have undertaken an elementary presentation of the economic determination of the Absolute.

CHAPTER IV

Metaphysical Apperception

Thomas H. Huxley in an address on "Universities—Actual and Ideal" had the following to say of the intellectual culture that had been the principal product of the schools and colleges: "Society was not then, any more than it is now, patient of culture as such. It says to everything 'Be useful to me or away with you!' and to the learned, the unlearned man said then, as he does now 'What is the use of all of your learning, unless you can tell me what I want to know? I am here blindly groping about, and constantly damaging myself by collision with three mighty powers, the power of the invisible God, the power of my fellow man, and the power of brute Nature. Let your learning be turned to the study of these powers, that I may know how I am to comport myself with regard to them' ".[1]

Here Huxley classifies and names the three mighty powers with which man has to contend. What Huxley has named God, I have named Spirit, Immaterial-Intelligence, or Absolute Mind; what he has named Nature, I have named Mortal, felt-out, or relative mind, and what he has named Man, I have named Human, thought-out, or relative mind. These metaphysical terms I have used to intensify the scientific apperception, and, at the same time eliminate the symbol as much as possible. It is to this scientific apperception that we must look for much help in our effort to determine the Origin of Mental Species.

[1] Science and Education—Huxley (Page 172).

On this very point Huxley says: "All language is merely symbolical of the things of which it treats; the more complicated the things, the more bare is the symbol, and the more its verbal definition requires to be supplemented by the information derived directly from the handling and the seeing and the touching of the thing symbolized:—that is really what is at the bottom of the whole matter."[1] Again he carries us far into the metaphysical realm when he speaks of the "Art of language," which he outlined in these words: "A series of pictures is made to pass before your mind by the meaning of words, and the effect is a melody of ideas."[2] This is a remarkable explanation of the process or channel through which we perceive the transforming power by which man is educated and elevated. However, like all expressions of this nature, we must get the metaphysical understanding of what he means by the "meaning of words."

There is an effect produced by the arrangement of words that is the goal of all writers. "By the meaning of words," Huxley says, we get "a melody of ideas." If we could hold constantly in our consciousness these ideas and as a result get the melody, as Huxley suggests, we would have the key to science. It is logic without this melody that is the cause of all of the trouble. This melody is the art and science of everything. It was the fear of the mystical that caused men to eliminate this element from scientific writing entirely. To the real scientist it has been always there, but fortunately many who have studied scientific subjects have failed to see it.

[1] Science and Education—Huxley (Page 240).

[2] Science and Education—Huxley (Page 156).

Moreover, this is science and the other mere details about nature that we have learned as a result of science. Huxley says: "It is even more certain that Nature is the expression of a definite order with which nothing interferes, and that the chief business of mankind is to learn that order and govern themselves accordingly."[1] Here Huxley separates nature from what it expresses. This something that is unseen to the senses, and which he defines as a "definite order with which nothing interferes," is what we have named Immaterial-Intelligence. Furthermore, he insists that it is the "chief business of mankind to learn that order and govern themselves accordingly," and it is the purpose of this work to teach how this may be done.

Huxley, in spite of his scientific exactness, calls our attention to a deeper meaning of words than their mere symbols, and this meaning he gives a poetic name. In fact, he has indicated something that we have named poetry. Most great teachers have written in a language that has been regarded as poetic. Then all higher learning has been accomplished by a system of culture, in fact, this culture has been what has been regarded principally as higher learning. Strange too, this very culture has been acquired through works describing the most terrible atrocities attendant on military activities, besides dramatization of scenes which have been selected for the very depth of their depravity. Yet as the language of the writers has been a model of excellence they have been the channels through which we have received our education and culture. Then I have often noticed that these same books were frequently translated by men

[1] Science and Education—Huxley (Page 133).

with "Reverend" before their names and a lot of capital letters following them. Once while visiting the home of a friend, her daughter, a beautiful girl of seventeen, remarked as she looked up from her Caesar: "Why are girls required to read stories about sending hundreds of soldiers to butcher women and children?"

If we have been able to get so much from so imperfect a channel, is it not possible to develop a higher culture on the basis of a better material? Then again, poetry has been regarded as a field from which science was excluded. It may never have occurred to many that poetry is science when understood, and that science is poetic when extended far enough. Here again Huxley uncovers the ultimate scientific goal when he says: "For it is a peculiarity of the physical sciences that they are independent in proportion that they are imperfect."[1] This is more than a hint. When we have seen the tangible thread of continuity in its primal element all science will be united. Each branch of learning, whether scientific or literary culture, when understood, reveals to us a "melody of ideas" being revealed through another channel. Two books that have held the greatest melody for myself and attuned my life to something higher than human hope were Darwin's "Origin of Species" and Henry George's "Progress and Poverty." To the accepted idea of what constitutes poetry they were assuredly far from the mark.

The Naturalists have always manifested a remarkable sense of nobility. Their writings, likewise their lives, have been models of fine sentiment. When this sentiment has been carried further into what has been

[1] Science and Education—Huxley (Page 295).

referred to specifically as the scientific world, those engaged in it have manifested in an interesting degree, the long sought ideal of the religious orders. Would it not be better to follow out such out-croppings as these instead of running off at a tangent endeavoring to take a short cut to the wisdom that is the world's desire?

It has been said that organic chemistry has taken God out of the mind of the chemist by his failure to find soul in the body. This was the result of the error of teaching that soul was in the body rather than the fault of chemistry. If the world-powers that attempted to explain all things had not taught this we would not have the awful mental cataclysm that has followed in the wake of scientific research. The work of the inorganic chemist has been the anarchy of events. He has learned that the more he attenuates matter, that is, its manifestations, the greater power he uncovers. What is this? he asks. The human body so long regarded with awe and wonder quickly disappears under the processes of nature as well as under the microscope, and the last thing that he finds is but a feeble expression of a mightier and more enduring force with which he has to deal in inorganic life. The result is that he has seen something which inspires research and which he fears to name. May it not be possible that some day one such man, endowed with comprehensive co-ordination and poetic realization, will see the primal substance that nature expresses?

The business man reads without feeling or emotion the peroration concluding the address of some zealous economic reformer, and goes back to his dollars which he says are the only real substance. Some laborer or

sweatshop worker reads the same peroration and is fired with a zeal that makes empires tremble. We have too long attempted to account for such things by regarding them as individual characteristics. They are an expression of a mighty force[1] that is ever seeking to make itself known to everything that needs it. It is the sovereign alchemy which when understood will separate the good from the evil, the helpful from the harmful, the nauseous from the nectar of delight. It is the ultimate scientific research; it is the common ground of religion, science and philosophy; it is the immeasurable universe of Immaterial Principle, which we will never comprehend until we have developed the apperception that destroys the symbol and makes obvious the symbolized.

Many men have felt this influence and great religions have been built on their consciousness of it. However, they have lived their time to disappear like those who came before them. Their burial ground is the past which we would all do well to forget, except for the lessons it teaches, which too few have learned. They have, these men of light, seen with eye of seers what poets, reformers, zealots and scientific experimenters have seen in a fragmentary way. There is one thing they have all overlooked and that is that revelation must become education. Science correctly understood embraces all that is good in this world, regardless of names. A revelation to a few does not imply scientific growth to the many. Science is growth which is expressed in action, rather than

[1] In "The Harbor" by Ernest Poole this force is made to stand out apart from the characters it is influencing. Heretofore, this has been treated as an abstract quantity or a characteristic of the individul. In Mr. Poole's book we see people, under this influence, sacrificing fame, reputation and ease to engage in what appears to be a "losing cause."

words. Men and women have received this light, and instead of contributing it to scientific growth and fitting the keystone to the triumphal arch of science they have, like children who have stolen a pie, run off to eat it in a corner alone. The children learn their folly when they get sick, and likewise these selfish mystic circles are compelled to suffer from the nauseous dogma their unscientific minds have fabricated. Cults and sects war with one another, but science wars with things that beset man's pathway here on earth. When extended to its final realization, it will be the "kingdom come" which we have all prayed for. Selfishness cannot enter into science, for when selfishness enters science disappears. For this reason we must build on the work of those who have "builded wiser than they knew." The temple of Truth must be constructed in the consciousness of man. Unless each discovery of light is merged into this arch of science, until the keystone is found and fitted, we will be mere builders of towers of Babel and scattered by misunderstanding to war on one another.

Science has been too long regarded as merely chemical analysis just as political economy has been regarded as a system of production and distribution of material things. The symbol, along with human selfishness, has taken science out of everything and left nothing but the husks of meaningless symbols. The need of suffering humanity made the science of chemistry just as it made the science of economics. Without this seemingly mysterious element which the religions zealot calls love, the artist calls temperament, the economist calls feeling, and the scientist dares not name, but calls it a desire to help mankind, there is no science.

Education that does not awaken in us a desire for such knowledge as will prevent our colliding with an "invisible God, the power of our fellow man, and brute Nature," is as useless as a painted battleship on a painted ocean. In the determination of the origin of Mental Species we will learn, more definitely I hope than we have ever known, our relation to these powers.

CHAPTER V

Origin of Material Species

The men who have contributed most to scientific progress are they who have confined themselves, almost exclusively, to the study of action developing organism. While the study of organs and their constituent substances has produced useful knowledge, it has not conducted us into that peculiar understanding which inspires and educates mankind.

Every scientific student of phenomena has eventually found himself standing on the shore of the limitless and prosaic ether. Whether his journey has been along the beaten pathway of the Nebular Hypothesis, the Planetismal Theory, Geology or Astrophysical Science, or as it sometimes happens, through a tortuous and blundering realization of the dissolving nature of things, he finds a point beyond which he cannot go.

Undismayed he turns to the analysis of matter, thinking perhaps he may in this way eventually isolate the ultimate element. Through this process of chemical analysis, he finds himself just where he stood before his mental analysis of the transforming obvious through the Nebular Hypothesis or Planetismal Theory stranded him. He has traced matter back to the gaseous state beyond which our present symbolical language will not go. He has realized that every form of matter of which he is conscious has neither weight nor density except in a relative sense; that every form of matter can be converted into a volatile gas and that every gas can be con-

verted into matter. The insufficiency of experiments, likewise the different theories, is unimportant. Enough has been demonstrated to prove the rule.

Furthermore, by this method of investigation man has learned to read from the rock formation a history so remarkable that beside it the human history of man—his feeble efforts and petty quarrels—becomes insignificant. To the geologist the present unprecedented military maelstrom in Europe is, when compared to the tragedies of geological history, no more than the struggles of a fly in a cream pitcher. The rock formations, with their fossil pictures, constitute a record more accurate than any human history ever written. Moreover, when we are able to separate ourselves from the human phenomena around us we will learn that they were both made in the same way. We will find that they were both accidental records, whether they were a leaf impressed in the sandstone or hieroglyphics made by the human hand on parchment or paper.

If after learning to read the œonic past and anticipate the œonic future, would it not be well to turn our thought away from the dissolving elements that leave us stranded on the shore of time and change, and investigate the power that enables us to do these things?

Here men have turned naturally to thought analysis, which method has been always the parting of ways where the investigator becomes a speculator. The oldest legends tell us of two powers that have been for immeasurable time warring with each other. Accompanying this is the belief that some day the good (light) will be separated from the bad (darkness) and by some hypostatical process the problems of life would be solved. Un-

fortunately for this method of research there crept into it the belief that nothing could be demonstrated in this life, and as a result we must pass through a process believed to be the separating of the body from the soul before we could know right from wrong. It is doubtful if a more perfect state of mind could have been devised to keep intelligence out of the world. But there were those who would not accept this and persisted in their research in spite of opposition. These investigators were able to realize how the process of the ages had dissolved the conclusions of the past. This apperception was the origin of scientific investigation. By the word Scientific I do not have reference, particularly, to those highly trained in the different branches of scientific research, but rather to those persons who read and study for the purpose of uncovering truth in contradistinction to the many who only investigate phenomena for the purpose of finding some evidence which might be used to sustain some preconceived idea, creed, doctrine or hypothesis. This is the faculty on which has been built the wonderful structure of science. Plato's separation of the variable from the non-variable and his determination of the self-moving is the final word in this form of investigation until we have isolated the non-variable or self-moving from the variable or moved. When we have accomplished this, we will have solved all of the law and the prophets, and we will have power to do the things these men have done. It is useless to continue to write on this subject in a speculative way. One class has contended that man was created by God and endowed with a conscience, and that he is thereby a responsible being. The evolutionist man is largely an evolved being and as a result there is

continual warfare between his evolved senses and a mysterious intelligence. Resulting from the continual manifestation of the variable, man has never been able to escape from the quicksands that have ultimately engulfed him.

The scientist has asked, and with good reason, why, if man be endowed with a fixed conscience, are so much study and experience necessary. Moreover he admits that if there ever was a time when man did not have knowledge, the power to know must have come from somewhere. Where, he asks, do we get this intelligence? Such questions have long enough been answered in stock phrase. Naming is not explaining. The Greek philosophers chased the symbols of logic to the same point that we have chased the symbols of matter. The Greek philosophers in their search for soul found a soulless logic, and in our search for soul we have found a soulless science. Had it ever occurred to the Greek philosophers to consider the Intelligence that enabled them to reason matter, symbols and conclusions out of existence they would have learned that soul was the very power they were using. So with ourselves, let us consider the intelligence which has enabled us to search so valiantly for soul and perhaps we will find it the Soul for which we have been searching.

When we realize that the human mind is mere wandering phenomena and that our ability to analyze phenomena is the Immaterial Intelligence which constitutes man, and that the dawn of this intelligence on his consciousness constitutes his birth, its continued realization, his growth, and its ultimate constitutes man made in the image and likeness of this Intelligence, we will understand

the origin of the man made in the image and likeness of his Creator. But before we get away from the soul of man and become lost in phenomena let us attempt to formulate a more definite idea of the origin of species. The Origin of Species by means of natural selection, or the preservation of favored races in the struggle for life, by Charles Darwin is a matter entirely apart from the origin of species on the face of the earth which we are about to consider.

How did the first species originate? In what manner did life first appear on the face of the earth? As I have said before, it is not the purpose of this work to consider in detail the origin of material species and we do so only as it becomes necessary to illustrate the growth and development of material species to the point of activity where mental species originate. To trace the evolution of the earth from gaseous nebula through its separation into rings and segregation into planets as a result of centripetal and centrifugal forces, its terrific convulsions which were the result of chemical reactions, its long periods of molten stages, its deluge by continuous torrential rains, its eventual cooling in places and its first emergence in the form of cooled solidified rock above the water, is the work of the geologist. It is at these points where the earth has cooled and protruded above the water that we will begin the study of the origin of organic plant life.

As soon as the protuberance we refer to felt the effect of the sun, a process of disintegration and dissolving set in. The effect of the sun's rays, along with rains, mists, moistures and changing of temperature, constituted a chemical process that produced a condi-

tion which was but a rearrangement of the unceasing activities of nature resulting in the rearrangement of the dissolved elements in another form. This tireless activity of nature, when seen in its ceaseless action, is almost maddening. It never stops. Out of every condition it assumes grows another condition. The disintegrating and dissolving elements separating and rearranging themselves into the proper substance and constituency to produce something else is simply wonderful. When the condition is right, the minutest microscopical life makes its appearance. If it is favored it will continue to grow. Thus, according to the law of favorable conditions, organic life will come into existence. The plant-life that develops varieties and species has made its appearance where there was neither seed nor plant before. The thought of the distribution of seeds by birds and ocean currents does not yet enter into the subject as the plant under consideration was the first to appear on the face of the earth. The plant assumes form and character and in the process of time develops a blossom. This blossom produces a seed which will, when placed in the elements it has selected as necessary to its fecundity, produce another plant. It is this seed plant that has absorbed the time and attention of naturalists. Now while this seed will produce another plant, it is upon the plant that was produced without a seed that we must rivet our attention. In a clever story written for the purpose of encouraging children to make gardens, this process of evolving vegetable life is described without reference to seed or God. So seldom does a popular writer avoid the unfortunate habit of attempting to account for the origin of plant

life through seed or by making some flippant use of the word God, that we quote the following:

"First in the world there were rocks; then on the sides of the rocks Mother Nature started a plant. It was a very low form of plant, needing only a little air and water and some mineral in the rock. This form of plant is called lichen. The lichens broke off and fell into a crack in the rock, and year after year they lay there rotting and making what we call humus. When there was enough humus in this crack a tiny fern came to life. Each fall its leaves dropped off and fell at the base of the rock and rotted and made more humus. After thousands of years, when there was enough humus, and the rains had washed particles of rock down and mixed them with dying leaves, a great big bush grew up. Each fall this bush added its leaves to the store of humus and rock particles, and at last a tree sprang up—the greatest and grandest of all Mother Nature's vegetable children."[1]

Tracing plants through seed production has done marvels for mankind, but it has at the same time blinded man as to the seedless origin of plants. It is well known that large areas which have been denuded of timber have grown an entirely different timber from the kind it replaced. While the same explanation as to the seedless origin of plants could be made in this instance, there would not be wanting arguments as to the possibility of some process of seeding that we might get drawn away from our primal garden of seedless plant life.

Assuming something we really know, that there was a time in the past, as there will also be in the future,

[1] Small Gardens for Small Folks—Edith Loring Fullerton.

when there was not and will not exist on the face of the earth any vegetable or animal life, and, furthermore, that worlds come into existence to pass through certain processes eventually to disappear, we are confronted with the necessity of learning where plants exist when there are no worlds.

If life is not in matter, and the conclusions we have reached confirm this belief, where and what is life? To make the question plainer, if life and soul are not in organic matter, where do they exist? The only answer is that things exist in principle unseen to the senses, and while this fact has always been taught as a mystical hypothesis, it is the purpose of this work to make it scientifically understood.

Let us make a statement of our position here which will, we hope, help to illuminate this much-mooted question. Everything that is in the obvious world, physical or mental, existed first in Principle-Immaterial-Intelligence; or if perchance some may object to the use of secular words in naming something so holy, let us say Spirit. However, since Spirit has been defined as Immaterial-Intelligence we have gained nothing by using the word spirit except, perhaps, we have destroyed a little fear. Furthermore, for fear we offend some pious thought, we will quote from the world's most sacred book: (And the Lord God made) "Every plant of the field before it was in the earth, and every herb of the field before it grew."[1] Here is a statement that all of these things were made before they were in the ground. Such is the contention of the theory of the Origin of Mental Species. And the same theory applies to the

[1] Bible—Genesis 2:5.

origin of material species. Again I quote a man for whom my reverence increases as I apply myself closer to my subject. "I may here premise that I have nothing to do with the origin of mental powers, any more than I have with that of life itself."[1] In fact, this remarkable man did not attempt to account for the origin of the first species, but rather devoted his life to proving that as a result of variation, new species were developed from the original species. While it is the purpose of this work to determine the origin of mental species, the determination of the origin of material species forms the only obvious, and as a result a very necessary link between the idea existing in Principle in the Immaterial Universe and the mental powers where self-realization takes place and man is born.

If through the development of mental concentration we can draw on some unseen source for an idea, which we in our language may give the name design, why cannot nature do the same? It might be well to note here that nature and the primitive, and necessarily the more natural man have been able to do things impossible to the civilized man. Such unexplainable feats as walking barefoot on white-hot rocks never ceased to puzzle me until I learned that it was possible to take sensation out of matter. This and many other feats practiced by primitive adepts have been lost as civilization has advanced.

While we cannot go into details on this subject at present, it would not be out of place to mention the remarkable faculties of location and of painless parturition, both of which have been lost in proportion as man

[1] Origin of Species—Darwin (Page 346), Vol. I.

has grown in self-consciousness. It is well understood that nearly all of medical science has consisted of an effort to learn the secrets of nature. Nature in her primal state and pristine glory paints the same kind of flowers, the same gorgeous colors year after year. Art, as expressed in painting, has consisted of imitating nature. When a man can hold in consciousness and imitate what nature does, he will then be again a natural man. Nature crossed with an imperfect consciousness has resulted in the bastardization of both. When we have learned to avail ourselves intelligently of the ultimate element out of which the perfect man is compounded, we will no longer be flotsam and jetsam on the sea of human emotions.

Concluding that Nature is more intelligent than the human in adapting the "unseen" to the seen, would we not do well to study nature more closely? Not its constituent element, which we have cautioned against before, but its method of adaptation. Again, if the process is a method of adaptation, what is the thing adapted? Here we arrive again at the cheerless door of human interpretation. Many times while standing on the shore of one of the Hawaiian Islands, looking into distance and time, I have pictured some awakened nature looking into what to him was immensity, and wondering what was beyond. To him it was a limitation; sense interpretation gave him no idea for overcoming such a barrier. Yet at the period we are imagining, men had gone down to the sea in ships for centuries. The method of transportating himself across that ocean was available to him had he but known it. The design of ships and the principle of displacement of water was just as

available to him then as it is now. There is nothing which man wants to know but is available to him if he knew how to adapt intelligently the "unseen" to the seen. It is true that ships grew out of man's adapting material available to his needs and in this instance we call the process an evolution instead of an invention. And here arises one of the interesting points in the study of the Origin of Mental Species. The early development of Mental Species is carried on by a process of adapting the unseen to the seen in a manner which we have described as evolution. There comes a time in this process where man becomes large enough to grasp and express a complete idea, and this results in a process which we have named invention. It is, however, in the last analysis the same thing. The Hawaiian found himself on an abrupt shore where began an immense ocean, and as a result he had little need of boats. If on the other hand he had lived in a country of small rivers, lagoons and natural canals, he would have early adapted the floating and weight-sustaining nature of wood to the uses of transportation. He would have first learned that he could wade in shallow water and draw after him weights he could not carry. This would have caused him to realize the necessity of a floating device better adapted to his needs than some logs tied together. Thus it can easily be seen how the design of a boat would have grown. When we reach through the processes before mentioned the shore of the immense ocean of interplanetary space, we are just where the Hawaiian was. If, as a result of the teachings of the religious element, we cannot cross that ocean until we are dead, we have not evolved a method of crossing, let

us, like the boat-builder, avail ourselves of the existence of the design and construct it.

Having digressed somewhat, let us return again to the conditions whereby species originate. The elements of igneous rock set free by the chemistry of nature will arrange themselves under favorable circumstances in such a proportion as will produce plant life. The seed consists of the proper arrangement of the elements necessary to produce the growth. Whether this first took place under water or not is unimportant. The theory holds in both instances. While it has been the generally accepted theory among evolutionists that animal life originated in water, this view has always had an element of uncertainty. However, accumulating syntheses are becoming more convincing that animal life originated as a consequence of capillary and interstitial circulation developing membranous colloidal substance and osmotic action. It is, however, unquestionable that animal life originates in water. Moreover, we must admit that the worst foe to organic life is fire. For this reason we will take the worst conditions conceivable, for the purpose of an example. On the island of Oahu, one of the Hawaiian group, you can hardly turn a shovelful of soil without uncovering volcanic cinders. Yet, situated as it is, far from any large continent, it has become sufficiently fertile to be famous for its flora. The action of the fertilizing elements on the volcanic ashes, derived undoubtedly from the air, has affected a refertilization of the island. While fire destroys organic life, the unceasing transformation of nature will eventually restore the condition where organic concept is possible.

Objection may be made to the use of the word con-

cept with regard to organic matter, but investigation will reveal that matter has no activity in itself; it is not an entity. Every action results from the mind's formation of a concept. We may give this process all kinds of names, classified under the head of chemistry, but in the last analysis it is mental.[1] The resiliency of rubber is not an attribute of the objective matter, but rather is the matter manipulated by the mental. It would be better if we had a word to substitute here for mind, since mind has long been regarded as something higher than the activity of matter. Later on we will, I hope, learn that Mind in its correct sense is not an attribute of matter. Furthermore, we hope to be able to prove that not only the felt-out, but the more highly attenuated thought-out phenomena are not mind but are instead a chemical action which no instrument has yet been constructed sensitive enough to analyze. It is these manifestations that have been heretofore regarded as mind which we must work out of. When we have isolated the phenomena of the relative felt-out and thought-out activities that have so long been regarded as mind, we will learn what constitutes Mind. When this is done we will be prepared intelligently to determine the Origin of Mental Species.

We will conclude, for the present, our analysis of the origin of the material species by stating our theory

[1] Chemists often remark their preference for inorganic chemistry and give us as their reason that certain elements appear in organic chemistry which are not susceptible of exact analysis and become largely a matter of opinion. This element in organic chemistry, which is also vaguely discernible in inorganic chemistry, is the activity of the expanding chemicals that becomes more vital as it is released. The continued expansion and development of this activity becomes obvious to the vision of the mind in the nature of the psychical.

as clearly as possible at this stage of the work. The chemical elements of the mass called matter are arranged in the right proportion to result in a formation which we have named organic life. The activities imprisoned in inorganic matter having been set free and expanded, become a substance of less density. The activity expressed in inorganic matter acts upon its environment and is necessarily reacted upon. The result of this struggle produces a form and substance adapted to its environment, according to the theory of "favored species." Under different conditions and in another environment the same activity would produce another species. Thus the species are the result of the arrangement of the chemical activities as well as their terrestrial and atmospheric environment. Here the struggle for existence begins, and the law of variation begins to operate. As a result of this struggle, which causes variation, the plant develops a sensitive or sense nature which has a tendency to develop a more highly organized system, as well as a consciousness of external influences. While the nutritious elements are drawn largely through the roots, the senses developed by environment and reaction become an important factor in its life. This same sensitiveness developing in marine animal life grows as a result of natural selection. A mass of low order drifting into rough water where it will be continually pounded against a harder substance naturally develops a resilient nature to protect itself from the effects of continual buffeting. These sensations will meet and act and react on one another until they form a nervous system. Here is formed the consciousness attributed to the flesh, which eventually becomes the source of the joy

and sorrow of man. In this way matter not only becomes conscious of external influences, but in time develops the faculty of locating the point of contact. This imprisoned activity, aided by impartation of Immaterial Intelligence, naturally desires to locate the thing it is conscious of. The result is the purely mechanical visual organism. As a consequence of this process by which it came into existence, the thing objectified through the organ of sight sees only a reflection of its own element. In time objects become classified, first, as helpful, then as harmful. Such is the first classification of objective phenomena, which classification eventually becomes the very active human faculty that we have named mind.

Such a process would be impossible were it not for the fact that nature has been continually drawing on the invisible universe and adapting to its uses the intelligence which a higher development of this same organism gets in a fragmentary way through experience, study and prayer. Unseen intelligence has enabled matter to assume forms of which such Intelligence knows nothing. This unseen power is the vital force of everything which manifests life. To make an illustration—just as the plant is not intelligently conscious of the sunlight which contributes so much to its existence, so are plants, animals and men unconscious of this invisible light which is their life. We cannot find sunlight in the plants by analyzing them; neither can we find life in animals and men by analyzing them. If we wish to learn anything about life we must first learn what life is, and then study its adaptation to what we have called life.

CHAPTER VI

Life

Until we know what life is, we will never know how to prevent untimely death. In fact, until we know what life is and how to avail ourselves of it, we should be very humble in our pretensions. Moreover, can we consistently call ourselves scientific men and women until we know what science is? It is true that we have demonstrated many invariable laws which have been helpful and useful to mankind, but the question, "what is life," remains unanswered. The theory of the Origin of Mental Species will, we hope, when sufficiently understood, explain and make plain what life is.

In searching for the origin of life, we have been deceived by the methods of obvious nutrition. The plant gets its nutriment from the soil and the animal from the plant and man from both. We have been deceived by mistaking the activities of the obvious for life. The circulation of the sap in the tree and the circulation of the blood in the body are not life, but are, instead, the effect of life; as Huxley puts it: "an expression of a definite order with which nothing interferes." It is this unseen that is being expressed by the seen, that is, life, and it is to the study of this we must turn if we are ever to isolate life. The fact that life is self-sustaining is beyond question, and if it is self-sustaining it can neither be nourished nor die. As a result of this conclusion we must take up and dispose of the thing that seems to live and die.

We have put forward before the contention that plants and animals develop an activity which seems to be life. This evolved activity is what has been mistaken for life, and has been the siren's call to every scientific investigator. However, here was an effect that according to logic must have a cause. Naturally we set out to look for the cause of the manifestation itself. We have persisted in this too, when we are conscious of manifestations where the cause does not enter into the manifestation. The sunlight is the relative cause of most that is regarded as life, but there is no sunlight in the plant or animal. It may be contended (although it is foreign to the illustration) that plants derive certain elements from the sun. Conceding that they do, would these elements, we ask, reveal to us the existence of the sun and its action on the plant if we had no knowledge of the existence of the sun? Cause is not always in effect, and what is still more interesting is the fact that there are conditions for which there is no cause. There are wandering states of phenomena which appear to be causeless, and we are convinced that our efforts always to trace these wandering phenomena to some cause have been responsible for many contradictions.

Professor Haeckel deplores, and with some bitterness, the effect on the life of many able investigators of endeavoring to find the cause of "action without a medium." Even such a wonderful man as Sir Isaac Newton was drawn into speculating on the phenomena of the senses, to no purpose. Here is where have originated so many theories which have been exploded as we have advanced in the scientific study of phenomena. It is reasonable to conclude that action without a medium

is impossible, and naturally we have tried to find the medium. But phenomena being their own medium and at times serving the investigator's purpose to his own satisfaction, he has convinced himself and others and, as a result, the conclusion has found an abiding place until some one whose purpose it did not serve has succeeded in exploding it.

Every law appears to be absolute until we are able to overcome it. The relative laws of matter which long ago had yielded to applied science are still, to many people, absolute. Probably the most remarkable illustration of overcoming a tenacious law is the overcoming of the law of denial in the human consciousness. Every upward step of progress has been stubbornly resisted by this denial, first in our own consciousness and then in the consciousness of those to whom we would reveal the discovery. So terrible has this been that no torture has been fiendish enough to satisfy it. Moreover, every new line of development must undergo the same persecution that the physical scientists have undergone. In late years, the economic schools have been almost as cruelly persecuted. Furthermore, it is neither personal nor individual, for when the world has been educated to a certain standard, the opposition ceases. Something has been destroyed and the question arises: "What has been destroyed and with what was it destroyed?" This process must be explained. Naming is not explaining. An arrangement of human symbols that satisfy some previous arrangement of symbols to the satisfaction of selfish sense is not explaining.

The relative laws of phenomena constitute the relative action of phenomena commonly called intelligence.

When we destroy these laws we are destroying phenomena, and this relative intelligence fights back when it is being killed. In overcoming these laws we have had help from some source which was stronger than the laws themselves, and it is this power we wish to learn more about. It is a postulate of physical science that nothing can be destroyed. We can change phenomena but we cannot destroy it. Yet something has given us power over matter and its manifestations, to change them, to alter them and to destroy their laws.

Matter forms itself into dimensions which are real to itself and the mind that is constituted of the same laws. But we have evidence of a higher law which is able to dissolve matter and annul its law. Out of this has grown our babel of contradictions. We sometimes get glimpses of this law and avail ourselves of it, but being unable to see it we attempt to account for what we have acquired by the law and language of phenomena. And if we understand ourselves those to whom we would teach it get only the relative law and symbol. The absolute law of life, which is life, and its fragmentary application of the relative laws of matter account for the speculation on the existence of another dimension known as the fourth dimension. When understood, the fourth dimension will be found to be the dissolving of the relative laws of matter by the Absolute law. When physicians and midwives understand the fourth dimension, they will be able to do for their patients what primitive women were able to do for themselves, and parturition will be painless. The human fourth dimension is the result of a feeble realization of a higher than human law. When we desymbolize the idea and get the thing sym-

bolized, we become conscious of the creation of the world before it was, the plant before it was in the soil, and the idea before it was symbolized. Here we get in touch with the power which we must never outline or make of it any graven image in our conscience if we would not be separated from it.

There are two ways of knowing. The first way is to become conscious with the human or thought-out mind that an act is injurious, but we continue the practice in spite of this knowledge. In this manner of knowing we only make a picture on the senses. Knowing with the Absolute Mind that an act is injurious prevents our doing it. Here is explained the failure of the religious and moral commandments to correct the evils they condemn. They are expressed in human commandments and are heard only by the human mind. If, however, the commandments conveyed their meaning in the Absolute Mind, they would be obeyed.

As I have said before, it is a result of feeble coruscations of the Absolute Mind that has enabled us to do the things that have been attributed to divine intervention. The only difference is in the name. If the difference between the human or thought-out mind and the Divine or immaterial Mind were understood there would be no such cruel classification as sinners. Teaching without convincing is like naming without explaining. No one ever did a thing when he knew it was wrong to do it. Had he known it was wrong he would not have done it. He may have been taught it was wrong and he may have believed it was wrong, but that is not knowing it. Reversing the conditions, we know that you cannot silence a prophet except you kill him. When another learns

the same truth he takes the former's place, to be crucified in turn. This is the ever-operative law of life which persistently tries to make itself heard, and the expression of the man created in the image and likeness of itself. In proportion as our human or thought-out mind yields to this, man is born again, and when we have grown to manhood in this new growth, we shall have power over felt-out and thought-out phenomena.

What we wish to make plain is the difference between organized phenomena, which we have heretofore regarded as life, and life itself. Obvious nature is organized phenomena in the form of matter, and has two distinct expressions; the felt-out mind and the thought-out mind. This nature is not in itself an entity and only exists by virtue of some refraction, potential, or by the interposition of some higher power than itself, but of a far less tenuous state than the Absolute light it partially eclipses.[1] The insufficiency of this organized

[1] Evidence that has been accumulating during the years that I have applied myself to this subject is tending to suggest the origin of obvious or psychical activity to be an effect caused by a variation from the Absolute. This conclusion is first made evident by the desire of every activity to advance to another state. The insistence of this desire is not only evident in mortal unrest and religious fervor, but it is the basis of both the law of evolution and religious creeds.

The activity which constitutes mortal or psychical life, I am becoming convinced, is the result of the pull of the law of adjustment on the variation. When the law of adjustment is reached the variation ceases to exist. This is the law of annihilation wherein we discern the fourth dimension, the nothingness of matter, Nirvana, the peace that passeth all human understanding, and the holy dwelling place of the departed. Jesus said: "Be ye therefore perfect, even as your father which is in Heaven is perfect." And he also said: "I go unto my Father."

Whether consciously, like Jesus who had seen the Father Mind, or unconsciously groping semi-spiritualized psychical phenomena, all degrees of variation are striving to go unto their

phenomena is illustrated by our ability to explain them away just in proportion to our scientific growth. This growth, we contend, is a gradual impartation of Absolute intelligence wherein are born mental species. Continuing to grow in this intelligence, we will be enabled to annul the law of the indestructible nature of matter and make possible its ultimate annihilation. Here we again encounter the fourth dimension. Matter and its manifestations, we contend, are relative, and its conditions can be dissolved and itself annihilated by subjecting it to the operation of Immaterial-Intelligence.

Heretofore we have been susceptible to all kinds of deceptions practiced on us on account of our mistaking the relative laws of phenomena for life. To be scientists in truth we must take up the fourth dimension and work in it until the principle is revealed to us. It is well known that we can study the principles of any craft, but to know it we must work at it until we develop its workmanship. No human reasoning repeated in the form of formulas or prayers will ever do this for us. We must take up the problems, desymbolize the ideas, and as a result think in the fourth dimension. In this way we will find our place in the Universe of Immaterial-Intelligence when phenomena dissolve, symbols fade and we see the Substance which constitutes life. From there we may look back on the image world, as the aviator looks down on the clouds, and see the transforming obvious that has been the burying ground of religions, nations and ceaseless human woe.

father—the law of rest—the law of adjustment—the Absolute. When this problem is solved it will, I am convinced be found that every activity whether inorganic, organic or psychical, is but a relative law consisting of a variation from the Absolute.

A subject on which there has been so much speculation and on which there is so little organized material to work will certainly present a difficult problem. Many books have been written by those who claim to have received revelations of power and have expressed this power in creeds and systems of morals, and on the other hand there are sufficient books and material which deal with the same problem from the first dawn of sentient consciousness to the highest human interpretation of this power, and as a result we find ourselves in the position of the pioneer. We are satisfied that if we can only blaze through the wilderness of psychological concepts a trail that will grow into a highway to truth we will feel that we have not long labored in vain. And when I read the writings of such men as Professor Haeckel I marvel at what is known on the subject in the method of knowing in the thought-out mind, and I wonder if I can either create an imagery of my own or overcome sufficiently the imagery in the mind of the student to make myself understood. The method of knowing which I have referred to, I believe to be nothing more nor less than the "psychoplasm" of Professor Haeckel's Monistic theory. But we are so accustomed to working in the objective. However, it would be well to note what is objective to those eminent scientific writers is not objective to the reader not trained to understand the images they present to us. On the other hand, they have no images of the thoughts which I wish to outline to them. Surely this is a dilemma. When Paul preached to the Greek philosophers, they understood his words but he taught them nothing. Yet there was never in the history of man a class of men so near "the unknown"

which Paul declared he knew as these same philosophers. Since seeing this substance myself, I have been simply astounded when I have read the Aristotelian metaphysics. Some of the most illuminating thoughts which I have used so effectively I have obtained from it.

The main thought with metaphysicians is that they get so far away from the accepted idea of things, and sail out into uncharted seas without clearance papers or compass, that they never connect our earthly struggles and our scientific achievements with this celestial state. This was Paul's mistake and it has been the mistake of all metaphysicians. We must connect our human grasp of this celestial state, even the unconscious adaptation of it, with its ultimate possibilities, if it is to be of any lasting benefit to us. We must learn the language of those we would teach, work out problems, cite instances and explain as clearly as the present status of understanding will permit how these works may be done.

The human brain we know only responds to vibration, and since the Immaterial Mind is vibrationless, sensationless—that is to say, in a human sense, voiceless—the human brain never hears truth. Right here is explained why students and inventors not only seek solitude but become solitary. The Infinite Intelligence from which man derives all ideas that give him power comes to him through this voiceless channel. Paul referred to it as Spirit and said: "He (it) maketh intercession for us with groanings which cannot be uttered."[1] Had he sat down and studied with the Greek philosophers until he could have communicated his meaning to them,

[1] Bible—Romans 8:26.

there would have been since a different world. If the human brain never hears this soundless intelligence, there must be some state into which we can put ourselves to enable us to hear it. This is no doubt what the religious orders have tried to do, but have signally failed. Their method has been to live a certain life expecting that this power would come to them. Zoroaster said: "Live the life and you shall know the doctrine." They have never agreed what that life was, and they have never received the doctrine. It is the contention of the Origin of Mental Species that if we learn the doctrine we will of necessity live the life.

Another great teacher, Jesus of Nazareth, is reported to have said: "Many prophets and righteous men have desired to see those things which ye see and have not seen them."[1] This must have reference to some human idea of righteousness. It is outlining a human idea of righteousness and living it, I believe, that has been the cause of the trouble. When we get beyond all of this human fabrication and humbly listen to the voiceless truth, there will be born on earth a species of man that will transcend the highest human hope. If the human brain never hears this "Monitor" except through veiled glimpses and shadowy coruscations of light our first work is to increase our receptive capacity. This must be done too, not in meaningless metaphor and high sounding sophistry, but by patient scientific work.

[1] Bible—Matthew 13:17.

CHAPTER VII

The Ultimate Immaterial Element—Its Effect on Human Life and Thought

For fear we forget we will repeat that the mass we call matter develops an activity which we have named felt-out mind. We have used the name felt-out mind for two reasons: the first reason is because of its existence without consciousness; and the second reason because it is the name now generally used by writers on ethics and kindred subjects. The felt-out mind being merely a system which has developed through following the path of least resistance, it can be changed only by a process of slow variation. Any change in it results in a paralysis of some part, or excessive action in another. Having no reasoning power, it has no power to help itself and never returns to its normal condition except by accident or an unconscious adaptation of the Ultimate Element.

The thought-out mind grew out of the felt-out mind just as the flower grew out of the plant. We have used the term thought-out mind for two reasons. The first is, it is sentient consciousness wherein is born comparative analysis. The second is the same reason as given above. Like the felt-out mind, the thought-out mind at first follows the path of the least resistance. Fear, which is the dominating consciousness of the felt-out mind, becomes more active in the thought-out mind. Along with the discernment and the development of the faculty, decision, the thought-out mind begins to realize the possibility of increasing its usefulness by adding to

it strategy and implements. As a result of the same impulsion it begins to give names to objects and implements and exemplifies the human man or mind made out of attenuated matter naming the animals.

Furthermore, his more intensified self-consciousness has enabled him to increase his ability to avail himself of more of the Ultimate Element. Unfortunately, as he has done this he has been led by an overwhelming human sense-power to pervert this impartation. Just in proportion as his self-realization increases, that is the realization of the Ultimate Element, does he pervert this Power-Intelligence to selfish means. So strong is this human sense-power that at the present stage of civilization the value of every new discovery is measured by its therapeutical or military usefulness.

During the early period of sensual development man will throw his woman and child to a wild beast to appease its hunger, while he escapes. But as self-realization continues to the point of consciousness of the Ultimate Element he begins to defend what he before threw to the wild beast. At this point he begins to murmur against cruelty and oppression, he proclaims righteousness and denounces selfishness and injustice. As a result he gathers around him followers who can understand what he means but cannot express themselves, and he is regarded as a prophet. The Ultimate Element which he has become conscious of prompts him to denounce as sin things the Ultimate Element abhors, and as a result is begun the attempt to separate good from evil.

Out of the struggle between the unconsciously adapted Ultimate Element and the evolved activity are de-

veloped the many varieties from beast to man. This struggle becomes intensified in proportion as the adaptation becomes conscious and conscious mental species are born. Since the thought-out mind is controlled by the felt-out mind until self-realization ensues, there comes as a result of this self-realization a battle between the two. During this period there exists what is known as civilized man along with his tyrannical institutions. At moments of partial self-realization he subscribes to customs and law which he fails to live up to as a result of the counteraction of the felt-out mind. The felt-out mind, having no consciousness except a law and system of procreation, is forever at war with the thought-out mind and its feeble realization of perfect good. If this warfare were generally understood, all men would have the charity accredited to the Master Christian. We are taught in childhood a code of morals consisting of conventional laws, which laws are supposed to be the correct realization of right and wrong. This all sounds very well at the time, but the felt-out mind has a modus of its own. It destroys the images of thought and casts over the human consciousness a cruel spell from which many awaken only to be put to sleep again.

Thus the great tragedy of life, like the great tragedy of civilizations, is found between the two periods—the period of human self-consciousness, and the realization of the Ultimate Element, which realization gives us power over the terrific and unceasing demands of the felt-out mind.

Occasionally men have come into the world who have claimed to be able to see something beyond that which

is visible to the human eye, or which the evolved understanding is capable of grasping. These men have often done wonderful things, and their followers likewise. In the course of time the followers of these men have almost invariably deteriorated into mere magicians or ceremonial worshippers, despoiling the people through credulous frenzy, the result of doubt and fear. However, science has never explained these men, nor have these men explained science.

What these men have seen, the writer has seen, and it is not only a remarkable experience, it is also a wonderful privilege. As I have explained before, I insisted it should be translated into language and interpreted into thought instead of being worshipped and feared. This is the work we have undertaken, and it is what we are now trying to do. The sensorial or felt-out mind is stimulated by it; and the sentient or thought-out mind is inspired by it, and when its reflection overpowers the human consciousness we become super-men. It is recorded that Moses "endured as seeing him who is invisible." [1] Not only Moses, but all men who have endured have done so through this power. No doubt Moses and many others have been blessed with a remarkable realization of this power, and, as Huxley says, it is our business to learn more about this power and be governed accordingly.

The human consciousness has found within itself certain forms of pleasure as well as certain forms of sorrow. However, the attempt to balance these has resulted in a mess. The first effect of a realization of this readjusting and reforming Element is seen in a zeal

[1] Bible—Hebrews 11:27.

on the part of the recipient to reform everyone in the world. The purpose is good, but unfortunately instead of working his way out of the mass of phenomena and human law he is in himself, he starts out to compel everyone to abide by a lot of human concepts which he has heretofore regarded as law and gospel. The world is full of these people, whom we all know. The scientific realization of this power results in our becoming conscious of the insufficiency of all man-made laws and a desire to conform to this perfect, universal, invariable and Infinite law. However, we can never do this so long as we make laws ourselves, for the very good reason that these human outlines, graven images, along with the belief that we can substitute ourselves for that law, become a barrier to further progress. The human consciousness must be dethroned. Its empire of selfishness must capitulate to the empire of principle. We must understand this principle and let it govern us just as the electric current drives the motor.

As a result of putting ourselves in the receptive condition just described, we realize the benefit by becoming more normal. The demands of the felt-out mind begin to yield to the Absolute Mind and petty annoyances disappear. Acquired traits and unnatural appetites are the first to yield. The natural man being a harmonious expression of nature, any variation from this regularity is quickly restored to the natural condition by a realization of the Ultimate Immaterial Element. Nature, as we have stated before, has an unconscious realization of this which is liable to variation, and this variableness is responsible for what has been classified as disease of the flesh. In the same manner

the human or thought-out mind varies under its unconscious realization of the Ultimate Immaterial Element. In this way diseases of the mind originate. However, a conscious realization of the Absolute Mind or Ultimate Element will result in restoring a diseased mentality to its normal state. Furthermore, a stronger conscious realization of the Absolute Mind by the thought-out mind will react through itself and restore the felt-out mind to its normal condition. This process of both conscious and unconscious realization of the Absolute Mind explains all of the so-called miracles, mysterious healings and other manifestations of power by pious men and women. Correctly understood, it would clear up all of the mistaken ideas of many cults, sects, organizations and schools who teach the possibility of mental power. What is still more important is the possibility of teaching this to intelligence. People are sometimes touched by this Power and are changed people ever afterward. There have been those in both historical and modern times who have been marvelously helped by those who claimed to heal sickness by the aid of this power. When this has happened, there has nearly always been an entirely different realization of life. This is more noticeable in their lives and actions, and they will try to tell others of something wonderful they have seen. But alas! judging from past experience, it seems that everyone must realize this power in this mysterious manner. This is what has prompted us to undertake to explain the Origin of Mental Species, for we are convinced when the process of operation is understood and this subject can be studied scientifically, man will be able to get this through a properly prepared intelligence.

To understand this we must learn that wandering phenomena are not man. Man is born when the first effort is made to explain phenomena. Out of this attempt to explain nature is developed the enlightened man, and when there is nothing more to explain man will be perfect. Thus the process of explaining nature explains ourselves. We explain ourselves out of the natural into a higher life. Here are explained two interesting features of life. One is the failure of religions to lift mankind out of the warfare in which he lives, and the other is the remarkable uplifting influence of natural scientists on the world.

A confirmation of my contention that the first effect of Absolute realization was an attempt to explain phenomena, came about in an interesting way one evening in a city of southern Florida, U.S.A. A man of very ordinary appearance was addressing a small crowd on the courthouse plaza on the subject of Universal Evolution. I stopped to listen to him and along with some others I was compelled to indulge in a sense of amusement at his absurd explanations of well understood principles of natural science. To show that I am not misrepresenting the man, I will quote one of his statements. He was criticizing natural science severely and made the following explanation with an attitude of self-satisfied assurance that was amusing: "They say the compass points to the north pole becauses it is magnetized. That is what they tell you. Now the reason is because all of the compasses ever made were made from minerals mined in the northern hemisphere. Had the minerals been mined in the southern hemisphere the compasses would have pointed to the south pole." "Yet," he continued, "the power which governs all things they know

nothing about. I wish I could tell you about it so you might understand, but when I attempt to tell you in words it loses fifty per cent in the telling." In spite of his unscientific statement, he commanded the respect of his hearers. I suppose I was the only one there who understood the strange look on his face when he spoke of this holy power he would have us all understand. Just such men as this have done wonderful things, but at the same time are responsible for the appalling theological contradictions which have enmeshed mankind.

If, instead of working themselves into this fruitless frenzy, they would apply this knowledge to systematically determining cause and effect, they would be of some service to mankind. Their minds become wandering phenomena which end in apocalyptical visions which few ever understand. They teach these concepts, and thousands believe them on the strength of their having performed a few miracles. In modern times, especially in America, where men have performed miracles in money making we have suffered from the same thing. Because they have been able to do these things, they have been quoted as authorities on every conceivable subject, and people have believed them because they performed wonderful feats in the industrial world. A remarkable development along any particular line which we have named genius does not denote intelligence of a high order, but is very often an unconscious adaptation. This line of light neither makes a man broad nor noble. It is this one-sided abnormal sense development that is responsible for our medical and religious theology.

The highly developed human consciousness realizes the existence of a universe of Absolute law, but never sees it. Because this sight is not felt-out nor thought-

out, it is revealed. This explains the origin of evolved as well as revealed religion. While much good has been done by these teachers of moral codes, based on their realization of a higher law, on the other hand revealed religion, however pure in itself, has never overcome the hold evolved religion has had on mankind. Too often it has intensified the power and influence of evolved religion which it has used to enslave mankind to its evolved forms and customs. It is this human cult, given divine authority, which prevents man from advancing to the point where he might hear the soundless voice of perfect harmony and become an enlightened man.

Let us here realize what these conclusions uncover to us. Must we believe that the human mind perverts Infinite power?[1] We must realize this unwelcome truth and meet it like men. There is only one power and the perversion of this is responsible for the appalling catastrophes of life. Until we have grown to the point where we can intelligently realize enough light and be scientific enough to use it intelligently, all of the social uplift and peace propaganda talk is but a voice crying in the wilderness of human woe. Nature is warfare, and both felt-out and thought-out minds are purely natural. Until we have power to control the demands of nature, its appetities, its passions, along with its fear of starvation as well as annihilation, we will be utterly helpless. Pathetic indeed is the scene which unfolds itself to the mind trained in the ways of nature and conscious of the law of God. Words at best only profane this Law whose voice is action and whose deeds are never expressed in anything less than perfection.

[1] "O ye sons of men, how long will ye turn my glory into shame?" Psalms 4:2.

While on the subject of perversion of power bestowed on us, let us look the thing full in the face and see the shameless depravity of human activity which, for the want of a better word, we have called human consciousness. A mind untrained in the ethics of wisdom will unconsciously, when intensified by Absolute power, injure those it often might love. This power when it has its own way appears meek, but behind this meekness, when it is antagonized, is hidden the most unrelenting hatred. Here is revealed the religious persecution which has caused so much unhappiness. Extended, it makes wars which are the general expression of it, but what are we to say of those who, while professing love for mankind, murder by the aid of this power? Note the case of Ananias and his wife. When Peter accused him of dishonesty, he "fell down and gave up the Ghost." We might excuse this saying that it was the effect of emotion or fear but for this scripture: "Then said Peter unto her (Ananias' wife), 'How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door and shall carry thee out.' Then fell she down straightway at his feet and yielded up the Ghost."[1] Even if we still question the last instance and try to explain it away, what are we to say in the face of such evidence as the instance wherein and whereby the Absolute power explained to Moses how to prove he was endowed with superhuman power? In the light of the explanation of minds and their adaptation of the Unseen, these conversations of men like Moses with God are no longer absurd or miraculous. Moses asked for a sign and he was given power

[1] Bible—Acts 5:9, 10.

over matter to make it obey his will. Furthermore, he was given power to disease flesh and heal it. It is useless to deny this power any longer. There are things in the world we cannot understand and never will understand until we take up these matters in the light of applied science and solve them. This whole chapter, consisting of the Fourth of Exodus, when read in the light of the theory of the Origin of Mental Species, becomes a remarkable revelation of the Power that is within the reach of men. This power in the hands of imperfect men and women is the key which unlocks the mystery of the Jesuitism that in some form has attached itself to every religion. It is the human element which enters into every mortal effort and since it never sees itself but is visible to its enemies, we learn why the pot is always calling the kettle black.

It was its unconscious use that first attracted my notice among people who were exercising this superhuman power. While investigating this, I ran counter to a mesmeric influence which manifests itself by weaving a web by means of which it entices its victims. This attendant evil will be the subject of another chapter. It is the Ultimate Immaterial Element and its influence on Human Life and Thought we are considering now.

Still further investigation of the effect of the Sustained realization of the Absolute power revealed the startling fact that sensation in the flesh, or, correctly speaking, the felt-out mind can be so overcome that the most powerful pleasure known to human beings can be totally eliminated. This understanding would not only take pain out of dentistry but it would also take the so-called pleasure out of prostitution. Why wrangle over

creeds and cults when such a power is at our command? Why mystify children with "don'ts" when mystery only makes them curious and leads them astray, when the whole thing can be eliminated? I am not writing theory, I am describing the results of experiments and telling of demonstrations made in numerous instances over these human traits. A large part of the literature of modern times has dealt with misalliances written by women and read mostly by women. The picture show is but another way of telling the whole story over again. What makes the sex question so fascinating that those who profess to be above it are always discussing it? If they have risen above it, as they claim, why are they always discussing it? They are lying to themselves and cheating those to whom they talk. If they were above it they would not think of it. This is the method of the Absolute Mind: to destroy all that is unlike itself.

There is another interesting side of this denatured person. When all human attraction is overcome, a form of cruelty sets in which accounts for the cruelty of the dark ages which followed the rise of celibacy. To people of fine sentiment, this process of purification of the flesh is not injurious to themselves nor hurtful to others. But upon material people who have never lived in a higher world than passion and appetite, it often has an entirely different effect. These people are always sentimental and emotional and, knowing nothing else, when it is destroyed, regard all fine sentiment as a manifestation of weakness, and as a result become the most intensely cruel people in the world. Often starving for the very completeness which comes as a result of the uniting of the two ideas which completes man, they turn their own

bitterness on the world and are a blight to every life they touch.

While on this subject, we might consider the effect of celibacy on human life and thought in the light of the Origin of Species. Since learning that Absolute consciousness would produce celibacy, I am now aware of the origin of this belief in religious orders. Not understanding Absolute consciousness and being unable to avail themselves of it, they have reversed the process and attempted to develop spiritual Power through practicing celibacy. This again proves the rule of the Origin of Mental Species which contends that the thought-out mind influenced by the felt-out mind always perverts the Absolute and thereby cheats itself. The human mind is negative purely and does everything wrong. Thus it has caused men to attempt to practice the effect without the cause. Professor Graham Bell in an article on eugenics has suggested, as a matter of interest, that we investigate the celibate scholarships of England and see what kind of men they have produced. This eminent investigator goes farther and suggests that perhaps our modern scientific achievements have been the result of taking these submissive men out of the world.[1]

[1] "Monasticism's record in the Philippines presents no new general fact to the eye of history. The attempt to eliminate the eternal feminine from her natural and normal sphere in the scheme of things there met with the same certain and signal disaster that awaits every perversion of human activity. Beginning with a band of zealous, earnest men, sincere in their convictions, to whom the cause was all and their personalities nothing, it there, as elsewhere, passed through its usual cycle of usefulness, stagnation, corruption and degeneration. The priest under the celibate system, in its better days, left no offspring at all, and in the days of its corruption none bred and reared under influences that make for social and political progress." From the Introduction to "Noli Me Tangere" (The Social Cancer) of Jose Rizal, by the translator Charles Derbyshire. The Philippine Education Company, Manila, P. I. 1912.

This being the effect of the influence of the felt-out mind on men in a chosen vocation and protected by a special training, what would be the effect of celibacy on a race controlled by an organization that made no socialized provision for the reproduction of the species, besides holding over it a moral stigma? In its better days there would be no offspring at all, and in the days of its corruption none that would make for social and political progress. Assuming for purely analytical purposes, for otherwise it would be unthinkable, that there would be no day of corruption, and assuming that Professor Bell is correct in his theory, we perceive the submissive and unfit being eliminated unconsciously by a process of their own.

In my opinion, the whole thing has been wrong. The inverse idea of things ever present in the human mind has been a constant lure and cheat. If we wish to get effect, we must have cause first, and when we get the cause we must not at the first realization of it substitute our own opinion for cause. We will never know what we will be nor how to be it until we have become more in a mental as well as in a spiritual sense. A gleam of light portending a higher hope on earth is soon eclipsed by human self-righteousness.

There is another phase of this question of celibacy. If people who have a higher light than the human, and this light silences the senses, is it reasonable, I ask, for those who have light to cease to procreate when they are the channel through which light must continue to come into the world ? Is not this the most subtle method to take the light out of the world? But this type of people, it appears, never reason outside of the immediate objective. And when this subject is considered in the

light of evolution as understood in the Origin of Mental Species, it would have no other effect than to take the conscious beings out of the world. The many forms, and highly developed forms at that, would be still developing to the point where they might become conscious.

Applied science, which has done so much for the world, must be carried into the field of metaphysics. We do not lack material, but we do need a classification and arrangement of that material. We must learn the anatomy and physiology of the felt-out mind which we must map, classify and chart. We need another Harvey to locate its main arteries of circulation with their lateral veins; explain its methods of distribution and the cause of mal-nutrition, which mal-nutrition results in anemic spots where diseases originate. We must have men who can gather the fleeting fancies of the thought-out mind where they may be classified and analyzed and finally weighed in the balances of absolute Immaterial Intelligence so that scientific conclusions may be reached. When men like Lord Kelvin and Thomas Edison take hold of this subject we will learn the nature of this current as well as the nature of its mysterious inductive by-product named mesmerism.

While considering this phase of the latent possibilities of the study of mind, it might not be out of place to make an analogy. Had men attempted to study magnetism and electricity by analyzing matter, what would we have accomplished? Yet this is just what we have done in studying animal life. It might be said that we find matter without magnetism and electricity in it, but we also find matter without life in it. Inorganic substances as well as dead animal life serve as useful illus-

trations. In the short period of its existence as a known power, it is wonderful what has been learned about the unseen electric currents. Yet the activity of the body is just as visible, is subject to short circuits which result in violent explosions and reactions both mental and physical. It has its highly sensitized as well as its non-sensitized parts, which parts appear to react on each other, similar to the effect produced by imperfectly insulated electric parts. However, this little diversion by the way of illustration need not cause us to conclude that the felt-out mind is electricity as it is generally expressed, but it certainly serves as a useful hint.

While on this subject, let us consider briefly what we mean by Applied Science. Our wonderful knowledge of mechanics and electricity is the result of putting our knowledge to practical use. But how, it may be asked, can this be done when we have no material to work with? In the accepted sense of material this is true, but when we understand that both the felt-out and the thought-out minds are material, merely highly attenuated forms of matter, we have something to work on. Neither do we need to lose ourselves in hypothesis to find useful subjects and examples. It has been said long ago that there were three classes of people in the world, and while they are subject to variation, for elemental consideration they are useful. The first is that large class of people who talk about people; the next class are those who talk about things; and the third class are those who discuss ideas. All of us are conscious of this and we have also realized how distasteful the lower thought is after we have accustomed ourselves to the higher. We are also aware of the ennobling and uplifting effect of discussing

ideas. Through discussing them, we get an effect interestingly described by Huxley as "A melody of ideas." If we will carry this discussion, which I have suggested in previous chapters, to a consideration of this melody of ideas apart from the symbolized idea, we find a fourth class which the eminent Bishop who made the illustration should have known. In this class the symbol disappears and as a result symbolized conversation, unless it be of a very high order, becomes not only distasteful but unhealthful; agreeing with the scriptural injunction which tells us that our "conversation is in heaven."[1] Here we get a practical idea of what is meant by Heaven, namely an impartation and consideration of the Absolute. When we have reached this point, we can discern easily the real from the unreal, which is applying positive science. This is the non-variable of Plato, had he known it, in the Absolute sense. There are those who have got a feeble knowledge of this realization and by insisting that the variable was but fleeting phenomena of physical and mental activity, which activity was in the final analysis nothing more than sentient illusions, have done interesting things for themselves and others. Thus a slight knowledge of the Absolute, which Absolute is known only through the Absolute sense, enables us to separate the real from the unreal whereby we become positive instead of speculative and begin to apply science to sentient as well as non-sentient matter.

[1] Bible—Philippians 3·20.

CHAPTER VIII

Induced Activities

While considering in the last chapter the Ultimate Immaterial Element and its effect on human life and thought, we encountered some indirect influences which I have named Induced Activities.[1]

I have used the word induced because of its resemblance to induced electrical currents. While the analogy

[1]Ethical students have long been conscious of an X quantity in the process of evolving civilization that increases in power and intensity until it supplants the established order without changing its name or obvious significance. Feeding on the natural processes of evolution it deceives those it would cheat by blossoming into art, culture, opulence and grandeur. In a fragmentary way its methods are known to a peculiar but unclassified type of students. Democracy has always been regarded as its only antidote. But no people has yet, as a class, been sufficiently learned in the principles of ethics to extend democracy far into an intensified civilization. Rather has the democratic element been inclined to keep civilization in the grasp of the primitive. Until we can see the principles of an ethical democracy as we now see the principles of the exact sciences this limitation will continue. "Our scientific education ought to teach us," Tyndall says, "to see the invisible as well as the visible in nature, to picture with the vision of the mind those operations which entirely elude the bodily vision; to look at the very atoms of matter in motion and at rest, and to follow them forth, without ever once losing sight of them, into the world of the senses, and see them integrating themselves in natural phenomena."

When we are taught the different mental attitudes of men in their respective environments, the relation of the mental attitude to the environment, the influence of progress and education on these mental attitudes as well as that of jealousy, misunderstanding, and human ambition, we will cease to classify men in mobs and accuse and abuse them. When we understand that the human mind is but a process of integration of atoms, called matter, into natural phenomena on a gradually ascending scale we will study mind as we now study matter and the scientific processes of men like Tyndall will become the principles of psychology.

is not complete, I have found such relatively immaterial activities as electric and magnetic currents very helpful in conveying to another what is meant by felt-out and thought-out minds.

These induced and inducing activities have been known at all times, have manifested themselves in all places, and their visible activities have been classified under the names of mesmerism and hypnotism. It is this mysterious, intangible power which has lured so many students away from the line of investigation which, had it been continued, would have long ago put mental research on a scientific basis, and at the same time exposed its subtle and deceiving methods.

This seemingly immaterial action without a visible material medium, disguising in the form of supernatural mind, is responsible for all of the phenomena through which its believers have pretended they could communicate with souls that have passed into an unseen world.[1]

[1] Under the influences of emotionalism induced by the tragedies of the war of the Allies — The United States of America and the Central Powers — there is a revival of interest in psychical manifestations and communications. Such representative men as Sir Oliver Lodge and Sir Arthur Conan Doyle are not only lecturing and writing on the subject but they are sincere in their efforts to avail themselves of this method of communicating with loved ones killed in the war. We sincerely sympathize with all of these in their sad bereavement, and far be it from us to deny them any comfort derived from this or any other source. They are, however, making the mistake of studying the phenomena instead of the power by which, and the channel through which, these manifestations and communications are made possible. Moreover, we have not at the present time any processes known to science or education for studying these phenomena. Before we can make any deductions from these psychical demonstrations we will be compelled to learn more about the nature, substance and constituent elements of which these phenomena are constituted.

It is the contention of the Origin of Mental Species that there is an Absolute Perfect Mind which not only fills all space, but

While their seances and manifestations have often been accompanied by trickery and mechanical ingenuity, their adepts have, in all sincerity, actually produced to the satisfaction of the senses, the things they claimed they were capable of doing.

These manifestations have been to the student of action without a medium what the felt-out mind has been to the naturalist. They surround, in some measure, nearly all forms of life, and being both intangible and elusive they have engrossed the attention of students who have exhausted themselves in their efforts to systematize its fleeting phenomena. In the early stages of organic life it is expressed in the form of odor, as instanced in flowers. Animals practice it to lure their prey, and in pre-civilized man it is expressed in secondary sex habits, mysterious arts and cult. Civilized men cultivating it developed it to the point where legislation was necessary to stop its public practice. However, our whole civili-

in itself constitutes all space, and this Mind constitutes the only communication without a material medium. There is, however, one psychical mind that exists wherever matter and its psychical expression exist. But this psychical mind is dependent on matter and does not exist beyond the range of matter. But this psychical mind is not Spirit. The psychical mind outlines forms and describes in symbolical language while Spirit neither images nor outlines. Besides, the effect of Revelation is to destroy the power of the psychic and efface the images.

This psychical mind has been both under-estimated and over-estimated long enough. It constitutes the law of inheritance of the functions and their formations as well as the possibilities and tendencies of mental powers and their intelligent expressions.

Just as our memory can recall incidents attending our personal existence, so this one psychical mind can recall incidents of its existence, and the psychical medium is one of those who can subordinate their individual personal memory and become an expression of this one psychical mind wherein is retained all of its activities in the nature of material creations and their attendant experiences.

zation expresses it, from the influencing of children's religious and political beliefs by their parents through all of the intricacies of human organization to imperialism in governments and religions.

Its cruder forms which have found expression in the lobster's claws, which expression when extended consists of the mistaken idea of love, have resulted in much of our current literature, and deceiving its guileless prey has strewn the battlefields of mental warfare with maimed and crippled as no material war has ever done. This we feel had better be left to dawn on the consciousness of the student as he progresses in the study of the Origin of Mental Species. We have been prompted to do this since learning that the study of this powerful strategy has the effect of fascinating the reader, debasing the teacher and has moreover been the Golgotha of many well meaning men and women.

The Jewish and Christian civilizations have never removed from the wall of memory the allegory which depicts the first influence of this invisible power on mankind. It was this same influence that was given the name of "evil" in Jewish life. Later, under the revival of the activity of the Ultimate Element through the teachings of Jesus, its result and intensified power became known as "Spiritual wickedness in high places."[1] With the decline of the actual knowledge of God as Spirit there came, as a result of this decline, a deification of a human imaged god and the personification of this mysterious tempting influence under the name of "devil."[2]

[1] Bible—Ephesians 6:12.

[2] Mr. Arthur J. Balfour, in his address to The Congress of the United States of America called attention to this impersonal evil in a manner that makes it visible to the vision of the mind.

In that remarkable drama of Job where man's faith in an intervening God is put to the supreme test, we get a very interesting description of this mysterious agency, which we will quote on account of its illuminating possibilities: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord (Absolute consciousness) said unto Satan, 'Whence comest thou?' Then Satan (Induced Activities) answered the Lord and said, 'From going to and fro in the earth, and from walking up and down in it.' [2] In a manner this is a wonderful description of the advent and departure of life's attendant evils. According to this, it is merely an in-

He said: "When I was young we used to flatter ourselves that progress inevitably meant peace, and that growth of knowledge was always accompanied by the growth of good will.

Unhappily, we know better now and we know there is such a thing in the world as a power which can, with unvarying persistency, focus all the resources of knowledge and of civilization into the one great task of making itself the moral and material master of the world."

(It is a well known fact that the soluble products resulting from the life of Infusoria in limited cultures cause the death of these creatures at the end of a certain time merely through the presence of an excess of these products. In other words, these organisms may be said to be poisoned by their own excretions. The necessity which farmers are under of having a rotation of crops on a given piece of land has been explained in the same manner, namely, that each species of plants produces a toxic substance peculiar to itself [not yet isolated] which emanates from the roots and remains in the soil where it exerts an inhibiting action upon the plants of the same species.) Excerpt from an article on Bio-Chemical Characteristics of Species (Efforts to Discover a Specific Differentiating Substance) by Dr. Louis Legrand, Laureate of the Academy of Medicine, Paris, in Revue Generale des Sciences, Scientific American Supplement Translation.

[2] Bible—Job 1:6, 7.

duced activity which begins nowhere and ends nowhere. It is this influence that is ever present in the human consciousness wherewith to cast a shadow over every hopeful endeavor and blight every noble work. It is this influence which from childhood we have been cautioned about; it has been ever the subject of preacher, moralist, sunday-school teacher and pious or fearful mother, but they have never told us what it was. It has been the ghost in the dark to every child, wherein and whereby is developed the latent fear of after-life. It has been responsible for the teaching that as a reward for resisting it here, we would be by some supernatural process translated to a place where we would be rewarded for the good we have done here. Furthermore, it is responsible for the belief that people continue to live in some state of tenuous animation after our consciousness of mortal existence has dissolved. Likewise, it is the birth-place of metamorphosis and the supposedly higher ideal of metempsychosis. Besides all of these beliefs and their attendant ramifications, it is the elusive uncertainty out of which has grown the human ideas of Heaven and Hell. All of these and all other illusions are born of this persistent but unaccountable something which is always pretending to be something more than it is. It has been long enough mistaken for a reality. There is action without a medium, that is, in a material sense, but it is the Immaterial medium consisting of the Absolute Mind and not this elusive form of matter which leads you nowhere but astray.

This mysterious influence and its activities have been long enough denounced by those who did not believe in them, and, on the other hand, it has been too long de-

fended by those whose only evidence has been the satisfied senses. Neither denial nor affirmation proves anything, and if we wish to learn anything, they must be abandoned. When the Origin of Mental Species is understood, as it will be some day, man will understand the birth, growth and death of the felt-out and thought-out minds. As a result of this he will understand how the real man is born of the dawn of the consciousness of the Absolute Spirit-Mind, and then he will scientifically learn his relation to the Infinite wherein and whereby he is given power over the attendant evils of the life he must live here. He will learn that his Consciousness is the Son of God, which consciousness is the only thing that God is the father of, and comes to every man ready to receive it. Understanding this, he will work scientifically, he will separate the conjectural from the Absolute; the false from the true; purify by this process his mind and as a result be ready to receive more of the transforming power, which power constitutes the real man.

While innumerable volumes have been written on this subject of mesmeric powers, we find it difficult to write extensively about it. This is the result of knowing what it is, or more correctly expressing it, what it is not. The books written on this subject have been written largely to teach its power and how to avail oneself of it. However, the theory of the Origin of Mental Species uncovers the appalling fact that it is an evil, and what is still more appalling, it is an evil that cannot be turned to good. It is the "snare," the "pit," and "the fowler," so wonderfully described in the ninety-first Psalm. Any attempted use of it will result in demoral-

izing the user as well as those it may be used upon. There is only one way to combat it and that is to learn its nature and method of operation, and grow in the understanding of the Absolute Mind and overcome its influence.

Unlike the normal condition of the felt-out mind, which condition is both necessary and useful to us here, and the thought-out mind which is necessary to the realization here of the Absolute Mind, this induced activity is of no use whatever to mankind. It not only lures us away from attempts to uplift the race, it is a veil to every expression of light, and what is still worse, it is a constant reminder to the felt-out and thought-out minds of their debasing rather than their elevating tendencies. Under its influence in religious and moral activities, our whole moral status has been debased. Virtue, which should consist of lofty, noble and Christian attributes, has been given the significance of an attribute of the flesh. While morals should have the significance and the principles of honor, justice and charity, they have under this influence become largely associated with an authorized or unauthorized propagation of the species and its attendant obligations. Thus, as a result, material means to escape this have been developed by numerous sects and organizations which have brought only blighted lives to all who have been induced by them. What is termed sex-hygiene is the latest manifestation of this insidious activity to keep itself in the foreground. What it wants is to be thought about, as this is its only existence. Hence, it has become the subject of women's clubs (which female organizations are its most fertile fields), medical societies and schools. Yet if these people

could realize that it is but a method of fascination, which fascination is always drawing us back to a consciousness of the attributes of the flesh, wherein and whereby originates the very abuses they are trying to escape, they would learn that the only way to escape them is to cease talking about them. Furthermore, inversely expressed, it is ever present to silence the voice or palsy the tongue of the parent who should teach within the sacred precincts of the home its ensnaring and enslaving methods. In proportion as man has been raised by the processes of civilization above the natural, his burden of responsibility has increased. Nature has a method of her own and the conventions of mankind have antagonized her, hence the cross on which so many have been crucified. We must learn the nature of these induced activities if we hope to overcome them. Not by studying them as a power, but by learning they are not a power when we can avail ourselves of the Absolute Mind which conquers and dissolves the insidious foe.

Aside from the effects of these induced activities, there is another less distasteful but equally unfortunate effect of them. It is the personal dislikes which cause us so much annoyance. It accounts for the inharmony of families and the feuds growing out of them. But more important still is its being the cause of what is often described as an unaccountable dislike of man and wife, which dislike often results in divorce. This often takes place after years of normal living attended by the responsibility of raising children. This is probably the most unfortunate condition for which it is responsible. It inspires argument, colors conversation with hatred and puts a sting in every statement, thus preventing

harmonious conclusions. It is the prejudice which attaches itself to every belief. This prejudice often separates children from their parents, especially when the children have early in life advanced beyond the understanding of their parents. It is this expression of these induced activities in the form of prejudice which has been responsible for religious persecution, both material and mental, with its resultant factional bitterness and unchristian wars. It accuses unjustly and is responsible for the misrepresentation and malice from which we have all suffered.

An equally important effect of it has been its effect on the minds of those who are religiously inclined but not scientifically educated. Discerning what has been termed the ills of the flesh, they have turned away from it and attempted to escape them entirely by being absorbed in the Ultimate Element. However, it is these induced activities from which they have tried to escape and which they have failed to separate from the normal, natural man resulting in their going to the opposite extreme. Life freed from this pernicious activity would consist of the answer to the prayer, "Thy Kingdom come in earth as it is in Heaven," and life would have few crosses and little woe.

We cannot escape it except by destroying it and we can never destroy it until we have separated it in our consciousness from both the normal, healthy felt-out and thought-out existence and the Absolute Immaterial Element. And what is very important, when we understand the theory of the Origin of Mental Species, this ceases to be a personal matter. When we understand this, we no longer correct the child but the error, we no longer

fight the man but the manifestation; and to do this we separate them from the enemy and invoke their aid to destroy it. What a wonderful warfare it will be when we have enlisted under the banner of science in the army of truth to destroy this deceiver who not only makes us enemies to each other but to ourselves! This final war will end the warfare of science and theology, the antagonism of religions, promote a mutual understanding among men, and out of this will grow the only religion that will ever establish peace on earth, namely, the extension of science until it acquaints us intelligently with the Ultimate Element, with its attribute of health and harmony, which harmony we believe to be God.

CHAPTER IX

Difficulties of the Theory

"Whence are we? Whither are we going? Whence this earth of ours and the plants and animals which make it their home? Whence the sun, the moon, and stars—those distant and brilliant, yet mysterious representatives of our visible universe? Did they have a beginning, or have they existed from all eternity? And if they had a beginning, are they the same now as they were when they first came into existence, or have they undergone changes, and if so, what are the nature and factors of such changes? Are the development and mutations of things to be referred to the direct and immediate action of an all-powerful Creator, or are they rather to be attributed to the operation of certain laws of nature, laws which admit of determination by human reason, and which, when known, serve as a norm in our investigations and experiments in the organic and inorganic worlds? Are there special interventions on the part of a Supreme Being in the government of the universe, and are we to look for frequent if not constant exhibitions of the miraculous in the natural world? Has God's first creation of the universe and all it contains, of the earth and all that inhabits it, been followed by other creations at diverse periods, and if so, when and where has such creative power been manifested?

"These are a few of the many questions about the genesis and development of things which men asked themselves in the infancy of our race. And these are ques-

tions which philosophers are still putting to themselves, and which, notwithstanding the many thousands of years during which they have been under discussion, have today a greater and more absorbing interest than in any former period of human history."[1]

I have quoted the above comprehensive question from "Evolution and Dogma," by Professor J. A. Zahm, C.S.C., for several reasons. Some of these reasons will become evident as we proceed, while others we will briefly consider now.

The trouble with works dealing with final causes is that they are almost invariably written by either religious or scientific specialists. Necessarily, as a result of their limitations, they produce a limited work. This is especially the case when they have allied themselves with some school or class. They are so in the habit of explaining what they know that they never open their minds to what you are trying to express to them. Moreover, they insist on explaining everything from their own hypothetical norm. The question quoted was written by a teacher of physics, a scientist, a student, a professed religionist and an unpretentious, pious man. It was written just at the time when evolution was in the hands of that element (ever present), which when anything new and useful comes into the world perverts it and makes a fetish out of it. But the counterpoise of intelligence rescued evolution from a strangulating myopia. About this time, through one of those general and unexplainable awakenings which come to men of one mind like Divine intervention, there came the realization that evolution was not an intelligent force. This explained

[1] Evolution and Dogma—Zahm (Page 14).

arrested types, perversions, and the many manifestations which humanly created gods have never explained, whether done in the name of religion or science. As a result of this, evolution took its rightful place in the world. The most important question asked by Professor Zahm is being asked by every man, woman and child every day, and for this reason we will consider it briefly while our conclusions about evolution are fresh in memory. "Are there special interventions on the part of a Supreme Being in the government of the universe, and are we to look for frequent, if not constant, exhibitions of the miraculous in the natural world?" According to the theory of the Origin of Mental Species, there are such interventions, they are constant, and they are miraculous to the felt-out and thought-out minds. But they are conditional. They are conditional on mental purification, or, putting it in another light, they are the result of freeing the mind from phenomena. When evolution had cleared away much of the mass of illusions through which man had been previously compelled to contemplate creation, he was ready to receive the revelation that evolution was not an intelligent force, and what was more important was the fact of his receiving the revelation which proved his method of scientific deduction to be correct. Had his work been imperfect he would have made a god of evolution, and, like all makers of gods, he and his followers would have devoted all future efforts to attributing everything to that god. And here is uncovered the great difficulty with the study of creation. Men have almost invariably devoted their time to prove the truth of some pre-conceived or pre-taught theory. They have grasped at every phase of

phenomena that seemed to in any manner justify it and ignored everything that seemed to suggest its human origin.

The helpful feature in the theory of the Origin of Mental Species is its analytical process. By this the Divine is separated from the material and human entirely. According to this theory God is Immaterial Intelligence—Mind. God is the Father of ideas in the Immaterial mind and he is the Father of nothing else. He is the Universe of Intelligence, Principle, the Cosmos, the "Definite Order with which nothing interferes." According to this, prophecy consists in revealing to human consciousness the Divine laws of this Absolute Intelligence. Moreover, this Absolute Intelligence enables man to read the past in the geological tables of stone and foretell the ultimate lunar existence of the earth. It enables men to analyze matter, make deductions, reason, and construct in a few years a talking machine, when it took the felt-out mind millions of years to evolve the same thing. God is Intelligence. The application of intelligence is a form of prayer. I repeat: The Greek philosophers chased the symbols of logic until they found a soulless logic. The scientist has chased the symbols of matter until he has found a soulless science and the philosopher has chased the symbolized gods until he has found a godless universe. Had these men turned and analyzed the power which made them iconoclasts and enabled them to destroy the gods of human imagination, they would have found God. If God is Mind and the Father of Mind, He will never be found in anything else. The Westminster confession of faith declared Him aright and then stopped. "God is a most pure Spirit, invisible

without body, parts or passions."[1] Had these eminent theologians analyzed words instead of exhausting themselves battling with attributes of the flesh, they would have found the Power that gives us power over all flesh. Lost in a maze of unscientific mystical concepts and attempting to explain phenomena from a standpoint of reason, they have long since lost even their apparently reasonable hypothesis until discussion on this subject has become a mere war of meaningless words.

The theory of the Origin of Mental Species explains evolution in the organic world as felt-out and thought-out activities. They seem, in some manner, to counterfeit the ideas of the Absolute as the material machine counterfeits the machine in the inventor's mind. Neither the inventor's mind nor the idea is in the machine, but it represents both and the machine could not exist without them. A steel bridge is sustained by the principle of the bridge and not by the mass of steel. The steel was of no use until we got the idea. Therefore matter only expresses to the senses and makes available to the senses what a full knowledge of principle would enable us to do. If man could dematerialize his concept of weight and realize only the principle he, in the Absolute sense, could walk on the principle and have no need of the bridge. All science is a miracle to those unacquainted with science. When we are scientists in the Absolute sense, there will be no miracles or unexplained phenomena. The miracles of the Bible are the result of revealed science and the miracles of the industrial world are the result of inspired science. They are one and the same thing with this difference: In one instance it has

[1] Westminster Confession of Faith.

come to man by intensifying the senses, in the other he has seen it direct without the intervening senses. In one instance he calls it science and in the other he calls it God. Had men like Darwin known how close they were to this law of adjustment, they would not have been burdened all through life with a diseased body. It is pitiful when we read that Darwin was not even able to go to affairs held in his honor on account of physical incapacity; which physical incapacity caused him intense suffering. Had he turned his marvelous intuition to determining the origin of his intelligence, he would have found something which would have made him a healthy man.

The principal difficulty in realizing the Absolute, which realization enables us to see the world of principle and distinguish the material from the spiritual, is the necessity of developing the Absolute sense. The human brain realizes sensation or vibration and the human eye sees objects consisting of like elements, but as the Absolute law has neither sensation nor vibration we must prepare ourselves to receive it. Having referred to this before and explained how this may be done, I will merely mention it here as a reminder. This comes, as I have explained before, as a result of a process of eliminating the symbol and seeing in principle the thought symbolized. The persistent application of this results in revelation. While explanations and knowledge of the process help, everyone must do this for himself. Lecturing to a class about mathematics or mechanics would never make either a mathematician or a mechanic. If we do not get results, we do not know anything, no matter how well we believe we know it.

There are those who demand obvious demonstrations, but you cannot make an obvious demonstration of something which is never obvious. Moreover, if you make a demonstration of the effect of truth on the obvious, it has no more meaning to the observer than legerdemain. We cannot make a demonstration of the Nebular Hypothesis for we have neither the time nor the material. We can though watch the cooling of iron in the ladle and see the resemblance to its formations of those made on a larger scale by nature. We can see the creek deposit the different kinds and colors of sands which will in time become stone. We can study erosion, denudation and accumulation until the whole resolves itself into a process to which we give a name. Nature does not explain nature, for nature cannot reason. Whence then, we ask, comes this power to reason?

We have explained how we believe a condition results in what has been termed spontaneous generation. We took for illustration the isolated volcanic island of Oahu in the Pacific Ocean. We might be asked to make a laboratory demonstration of this. It would be just as reasonable to ask us to make a demonstration of evolution. We have neither the time nor the material for so doing. In fact, we do not know what the materials are and if we did, we have not yet isolated them, but we some day will.

With regard to the possibility of such a demonstration, Professor Zahm says: "Should then, such a discovery be made—as it is possible and conceivable, I do not say probable—should some more fortunate investigator some day detect in the laboratory of nature the

transition of inorganic into organic and animated matter, or should he by some happy chance be able to transmute non-living into living matter,[1] would there be in such a discovery aught that would contravene revealed truth, or mitigate against any of the received dogmas of the church?"[2] In answering the question we heartily agree with Professor Zahm's emphatic negative. Furthermore such a discovery would, more than any other revelation, put to right searchers for light and truth. Furthermore, it would forever silence the misleading theological explanations of mortal and material phenomena. We would then learn how to read Infinite truths out of the Bible and at the same time separate uninspired laborious human efforts to give to the physical world and physical man a divinely created significance. Next to believing the highly attenuated form of matter to be mind, the belief that life is in matter has done most harm. When we understand the theory of the origin of mental species which explains what has been heretofore taken for life to be merely animated matter, we will cease to attribute the appalling cruelties of nature to the Creator.

We have no way of making a demonstration of the process of the felt-out mind, but we see it around us in

[1] Matter under some conditions and through a process of slow variation evolves an invisible something called the psychical and out of which evolves an intelligence. Whether we can sufficiently enlarge our understanding of this sidereal influence which makes this growth possible, and so enable ourselves to construct an animate something, is still doubtful and to most people unthinkable. However, on the historical side we have history, legend and lore, and on the modern side we have machines that walk, machines that talk and machines that think.

[2] Evolution and Dogma—Zahm (Page 330).

every stage of development.[1] Unless we connect these stages by some process such as evolution, they will always be fragmentary bits of phenomena. Even the arrangement of them in some order will result in a comparative analysis, which analysis will result in a sequence. It is the failure to begin somewhere that keeps man in darkness. A false conclusion, if realized as a fallacy, is as useful to mankind as a correct one. This may seem strange, but in the light of the origin of mental species it is true. If there is an everactive intelligence of which the felt-out mind could avail itself, it is conclusive that if we get rid of the illusions which infest the thought-out mind, we will receive without effort that which is ever manifesting itself to mankind. We cannot create good any more than we can create God.

Metaphysics, in its correct sense, consists of working in Mind entirely and this Mind is Divine not human. Thinking good in metaphysics consists of Divine thinking and not some human concept of good. Only as we learn to work in the Absolute Mind can we work in matter. Intelligence gives us power to manipulate, control and dissolve matter. Understanding how this is done explains the apperception of the past as well as the illumination of the future. It enables us to see through

[1] In contradistinction to the long periods necessary for the processes of natural evolution there is continually before us the idea of invention. The reason for this is that few understand, or in the least comprehend, the long periods necessary to the processes of mental evolution that make an invention possible. If we could trace the processes of mental evolution from the point of its appearance to the bodily vision in the form of a material machine backward to the first conscious grasp of the least vital element necessary to the invention of that machine, we would not only realize that inventions are not sporadic but rather are the culmination of ages of correlated adaptations of the sidereal power that makes evolution and invention possible.

the deceptions of animated matter which have caused man to mistake animation in matter for life.

The greatest difficulty encountered in this work has been the fragmentary and indefinite nature of works on mental causes and effects. What we need is editors rather than writers. Works that take up conclusions reached by different writers and held in apposition for the purpose of comparison are what we need instead of new efforts to uncover some discovery, which discovery may be merely a re-statement of some accepted fact that has not been generally understood on account of the mistaken ideas and contradictions in the field of mental research.

In fact, I find the same state of affairs existing among modern writers on natural science. It would appear that talent and the division of labor in pedagogic work are responsible for these specialists in the different fields of scientific research. What we need is the rare genius who has the comprehensive mind to see the substance of many teachers and without malice or jealousy compare them for the purpose of discovering their relative values.

It is the contention of this work that the human mind is a negation and automatically denies everything unlike itself and that the inverse of this negation is truth. This accounts for the attempt of so many to prove by argument the untruth of every contemporary effort to demonstrate some new expression of principle. This continues in the face of the world-age fact that you cannot argue a lie out of existence. No human tongue or pen has ever succeeded in doing this. Only when we discover the truth and substitute it for the lie, does the lie yield. The nineteenth century produced many master minds who

devoted their lives to proving the truth of contemporary discoveries and for this reason I have quoted them instead of modern writers.

Even though many disagree with me in regard to the origin of mental species on account of the seeming mystical nature of the science of desymbolization and its effect on the human mind the study of mental activities will be advanced through its establishing an intelligent system by means of which students may reach, compare and classify conclusions without confusion.

Furthermore, a large part of what has been written on the subject of mind has been based on two concepts of mind, namely, mind and subconscious mind. This is so indefinite that no system of classification has developed out of it. This failure to develop anything of permanent usefulness proves its insufficiency. According to the Origin of Mental Species, the first mind referred to is not mind in the correct sense but merely sensation trained and classified. What has been referred to as the subconscious mind is the inspiration of the thought-out mind. The inspiring power in its purity is substance. This distinction must be seen with the vision of the mind before correct classification can be made.

It is regrettable that in a work of this kind we must use a style of writing the very opposite of what we would wish. We cannot take conclusions reached by others as the naturalists do and compare them, since our symbols would not be understood. We regret this, but there is nothing for us to do except declare our principles, take our stand for the theory, and defend it.

CHAPTER X

Searching for Truth

Time, place, chance and symbols have been responsible for the obtuse nature of works on this subject. In undertaking to get light on so abstract a theme, we must be mindful of two unalterable facts. One is that we cannot make an absolute statement in human words. The other is that time, place, chance and symbols are no part of truth. These statements must not be passed by with indifferent notice, neither should they be treated as trite, high-sounding or sophistical. They mean just what they say in so far as human words can express anything. Unless we understand this we cannot be lucid ourselves, and neither can we elucidate the meaning of others. Remembering this, we are careful to take into consideration the thought of the reader and how a statement will appear to him as well as to ourselves. Saying something in a way or to the effect of satisfying our senses is nothing more than entertaining our own egotism. If we have not illuminated a point or convinced someone, we have not said anything; we have merely repeated words. Probably there has never been such an exhibition of this vanity as in the number of creeds, doctrines and hypotheses that have been read into the Bible. All of them cannot be true, and if one of them were true, and if such a thing were possible, kept free from the reading into it of human opinion, it would destroy all of the others.

There is a limited meaning to every human word and as a result of this limitation all attempts to express what

has been gleaned of the Infinite has been limited to the measuring power of the human words expressing it. This is the channel through which confusion creeps into every discovery of truth. If there is a Universe of Principle, and there is no doubt of this, we have no words to convey to another a discovery of this principle; indeed it would have little meaning when put into words unless, perhaps, to a limited circle. In this work it has been our effort to call attention to the activities, natural, human and Absolute, and explain their relation and operation whereby the attention is directed to the activity instead of the symbol of uncertain meaning. In fact, much of the material we have used has been connected in some measure to the idea we have tried to express. Science, as the word is generally understood, has never attempted to explain anything except the system of nature, while on the other hand, religion has attempted to explain both. Science has proved, much to the chagrin of religions, that many of the religious explanations of nature were wrong. Rather than admit this, religions have insisted that science was wrong; yet in spite of this, science has gradually driven religion out of the natural world.

In this battle for supremacy in the consciousness of men, nothing has played so important a part as "time." The chronology of events and the attempt to adjust them to the desired fulfillments of prophecies have been the vulnerable points in the fortress of religious systems. And while this has been temporarily embarassing to religions and productive of agnosticism, it is having a salutary effect on them. The refutation of an established belief is productive of doubt in the minds of many as to the worth of other teachings by the same school or sect.

The refutation of what has been termed the Jewish chronology was responsible, as we all know, for the reaction against religious teachings in modern times. And the sad part of it was it cheated the agnostic out of the very good his work was uncovering to him, had he but known it. This chronology was nothing but an assumption without foundation. When the teachings of the prophets are understood it will be learned that they never taught a chronology of material events. They taught of a "kingdom that is not of this world" and man has, in spite of this declaration, attempted to give it material significance. The Kingdom these seers referred to with its Absolute laws is no part of this world, and a knowledge of it gives one power to overcome the world and its laws. To each of us individually the world is made as we become conscious of its phenomena. It will be destroyed as far as we are concerned, when we cease to behold its beauties, if we have learned to see them, its joys if we have learned to feel them, and its sorrows if we have made them real. This does not, however, alter the relative fact that the earth has its time of growth, its period of vegetable and animal life, as well as its period of denudation, decay and senseless silence. Natural science explains the mutable, but there is an immutable which must explain itself. The attempt to synchronize time, place and change with the immutable is responsible for the contradictions and inconsistencies which have collided with growing intelligence. In proportion as religion has surrendered these fabrications it has become purer. When science has cleared away all of the inconsistencies which have grown out of the attempt to harmonize the cruel system of nature with the Creator, we

will be able to understand and learn the nature, essence and availableness of the God we have heard so much about.

We read in the first chapter of Genesis: "In the beginning God."[1] If, instead of attempting to give this the significance of a personal God beginning to create the material earth in mortal time, the effort had been made to determine the meaning of the words the defenders of the writers would have been saved much humiliation and the world much suffering. If, instead of giving this the impossible significance of a human period of time the word "beginning" had been given the significance of describing God, the whole course of human events would have been changed. If, instead of trying to put God into matter, they had turned to the contemplation of Him and His creation in its correct sense, they would have conceived Him as a beginning God. As a result of this, they would have turned away from matter forever to the contemplation of God as Spirit and the evolving of his spiritual ideas which constitute His universe. Matter in all of its varied manifestations has never yet revealed an enduring substance or a noble attribute. This being the case, how can it be regarded as having an Infinite or Divine sanction? We have never yet been able to locate a trace of an enduring substance in matter. Such a law as cohesion, which is the law of the existence of matter, is not in matter. The purest and most enduring substances known can be made, by agencies known to man, to pass beyond the range of the senses, but the cohesion has not been disturbed. However, in whatever form matter is arranged or manifested, the law of cohesion

[1] Bible—Genesis 1:1.

is there to hold together these manifestations. This being the case, it must be universal, like the law of mathematics. Whenever or wherever we wish to avail ourselves of it, it is there. While such laws as contraction and expansion seem to be contingent on matter and only exist where matter exists, it is not so with cohesion.

It is the deceptive nature of matter and its expressions that have deceived the searchers for truth. The human mind being unable to conceive of any other intelligence is certainly well qualified to deceive itself. Could we think of a more interesting phenomenon than something without intelligence attempting to explain itself? Yet this is just what it has done and moreover is responsible for the theological contradictions of all times. It is this deception that is responsible for the statement that man was made out of the dust of the ground. But man, the vital principle and activity of life, was not made out of the dust of the ground. In studying man we consider intelligence which is the only man. Natural Science accounts for matter—the mutable outline called man—but the intelligent activity, which is man, must be found in the immutable laws of the Absolute, Immaterial—Intelligence. Being unable to see this vital substance apart from the body some versatile zealot attempted to account for the obvious by formulating the theory that God breathed into the nostrils of a mud man the breath of life. This image is still uneffaced in spite of the warning of Isaiah to: "Cease ye from man whose breath is in his nostrils for wherein is he to be accounted of."[1] Breath is no doubt a part of the natural science of the body and it may be an expression of life, but it is not

[1] Bible—Isaiah 2:22.

life. Life, we might for the purpose of illumination, liken to cohesion. The destruction of matter does not affect cohesion, and likewise the destruction of the body does not affect life.

The body dies just like other natural things, but it is merely an intensified egotism which undergoes this process and not man. When we have developed a consciousness and made a place for ourselves in the natural world, we dislike to leave it. This has caused more interrogations of nature and its relation to some Infinite power than any other experience of life. Out of this sad experience has grown the idea of immortality. This idea has been sustained by the philosophical conclusion that everything must have a cause.

It is easily deducible that nature is not an entity, and this being the case it is logical to contend in the light of the mutability of nature, the existence of some indestructible power or substance. When we understand the Origin of Mental Species, we will know why the human mind cannot be convinced of anything, and this knowledge will explain why questions requiring a deciding intelligence have so long remained unanswered. Thus we contend that not until the dissolving substances of nature are separated from the enduring substance of truth will we ever have a pure religion and untainted natural science.

This is the substance of the whole matter. We must separate mind from matter, including the latter's most deceiving forms which we have too long regarded as mind. For this reason we have tackled the Goliath religion with its armor of authority and weapons of cupidity and fear. At the same time disdaining the armor of

science which claims by human reason to disprove every contention of religion: for we have never yet been able to "prove it."

Unfortunately every attempt to disprove the contention of direct Divine control over the transformations of nature has been regarded by the defenders of faiths as an attack on the belief in God. For years men thundered from thousands of pulpits at what they termed infidels, or men who did not believe in God. The evil was entirely in themselves and a product of their own impious and unchristian imaginations. We have, like many others, read many books written by men who were regarded as atheists and infidels but we have never known one personally, neither have we ever found one in books. A few men in the heat of bitter controversy have declared themselves as such. But on investigation it will be found they have merely denied the inconsistent and preposterous humanly imagined creations of men who knew nothing of either nature or of God. They have every one declared the necessity of and belief in a First Great Cause, but they have always contended this cause to be something holier and higher than the power said to be responsible for the human tragedy they beheld with their eyes.

Huxley found the key to the situation when he said: "for it is a peculiarity of the physical sciences that they are independent in the proportion as they are imperfect."[1] This same statement will apply just as well to the science of religion. Another source of error has been the imperfect explanations of both science and theology. Moreover, when they have been correct, both the insuf-

[1] Science and Education—Huxley (Page 295).

ficiency of language and the human hatred of truth allied to jealousy have stood in the way of that intellectual co-operation so necessary to the overcoming of the imperfections referred to by Huxley. Futhermore, science has worked; it has searched, researched and demonstrated, and as a result it has grown. While religion has satisfied itself with the mere proof of the existence of a supernatural power without demonstrating its usefulness, and consumed itself defending things that were in their very nature untenable in a utilitarian world. One great trouble has been the lack or humility on the part of all concerned. This humility will never be general until the negative activity which we have termed the thought-out mind is seen and its methods of working known. Then, and not till then, shall we be free from this appalling negation which is ever present to deny every lofty sentiment, every noble idea and every progressive endeavor. When we have done this we shall make rapid strides in the knowledge which will harmonize science and religion. Men do not war with each other, but imperfect states of mind do war. This is not mere opinion for which individuals are responsible, but different states and stages of the thought-out mind as it blends with and is purified by the Absolute Mind. When we understand this the war will be with ignorance of principle and not with men. This is the only warfare that will cause men to cease colliding with "the power of an invisible God, the power of their fellow man, and the power of brute nature."

Disentangling ourselves from the ambiguities of the past, the problem resolves itself into this: Here I am a conscious identity expressing myself through something

we call a body which is composed of the elements of nature. This body I wish to retain and must if I would remain in this consciousness. I am attacked by enemies internally and externally and my whole life is a warfare with seen and unseen forces that would destroy me. Even if nature runs smoothly the allotted time of the natural man, I must permit my identity to be crushed and my voice silenced. According to all of the laws of nature, there is no escape from this eventuality. Yet the very fact of my being able to reach these conclusions proves the existence of a conscious substance which is beyond the evolution of the transforming obvious. Is there a latent power in this consciousness which if understood would give me power over my enemies? If there is such a power is it available to me here and now, and if so, how am I to proceed to avail myself of it?

The theory of the Origin of Mental Species explains the cause of this dilemma and establishes a scientific working basis on which we may build a higher intelligence on earth. The trouble in the past has been mixing the Absolute with the relative, the science of the immaterial universe with the system of the material universe, the science which explains man's relation to God and the knowledge which explains man's relation to nature—Divine science and natural science.

When we distinguish clearly between the Immaterial Universe and its immutable laws and the material world and its mutable laws, we will be prepared to solve the problems of life. Natural Science does not explain the immaterial universe and, on the other hand, a realization of Holy Light which is the basis of all religion does not, except in rare instances, explain natural science. It is

true this light is the quickening power which enables us to reduce the relative laws of the material universe to a system which we call natural science, and from which all intelligence is derived, but the possessors of this are seldom imbued with the necessity, or given the faculty of explaining natural phenomena. Right here is where confusion originates and on account of its importance must be taken up in another chapter. The mystic is satisfied with his knowledge of God and cares nothing about the material world. He has found health, peace and happiness and makes this ecstatic vision the end and aim of life. It does not require a great amount of intelligence to see emasculation and decadence following in the wake of such a state of mind.

Out of man's battles with the elements which terrorized and harassed him, he has learned their methods of operation and has made this knowledge useful to him. While this knowledge is blessing him every day it has never explained that very important feature of life, the human body and mind. In a manner it has explained the felt-out mind, but there is a recognized influence operating in the thought-out mind which it has never explained. The Origin of Mental Species separates the Absolute from the relative and reveals the very important fact that the relative can never explain the Absolute. The felt-out mind blending through the thought-out mind with the Divine mind as a result of the higher evolution of the thought-out mind reveals both the insufficiency of natural science and the availability of the All-Knowing mind.

Through developing the Absolute sense, we become conscious of the evolution of the spiritual universe. This

by a law of inversion reveals the insufficiency of the natural and its resultant limitations. Furthermore the laws of matter as well as its indestructible nature, we learn can be brought into subjection to a realization of the Absolute and thereby annulled and annihilated. This realization and operation of the Absolute explains what has been termed the Fourth Dimension in the material world as well as the mysterious influence ever operative in the human consciousness. When this is clearly understood, the natural scientist will profit by the knowledge of the mystic and the mystic will profit by the knowledge of the natural scientist. Antagonism and fanaticism will cease and through an understanding of this higher law man will control his own destiny here on earth and thereby round out a useful and natural life.

CHAPTER XI

Teleology

As we emerge from the thought-out mind into the thought-out inspired mind we begin to think, though often unconsciously, in the Absolute. We may, as a result of this, find ourselves possessing a faculty of penetration which enables us to do things and see things which were before unthinkable. At this stage of progress the Fourth Dimension should dawn on us and we should, as a result, begin to comprehend its possibilities.

Teleology, which is defined as the law of final causes, should no longer be a speculative hypothesis, but instead a workable principle. However, if there are still to our sense final causes it is because we have not yet grasped clearly the ultimate cause of all things. When we have seen this, we will have learned there is but one cause and that cause is an invariable scientific law-activity or intelligence. From this altitude we see natural science—the law of phenomena, from a standpoint outside of itself. Here the Absolute ceases to be speculative and the relative is seen for what it is worth, namely the transformation of the obvious.

When we have developed the higher sense which comprehends the only and Absolute law, we can study evolution as one views a problem not his own. Natural Science then becomes a system rather than a science. Science we understand now is the ultimate intelligence which enables us to understand the laws that are the substance of matter. No longer believing these laws to be substance

in its correct sense, we are no longer limited in our efforts to determine their true worth.

Being able to distinguish the real from the unreal, we are able to see the felt-out mind adapting unconsciously the reflected impartation of the Absolute. We see that in proportion as man reflects this intelligence does he rise above the animal. Thus we see what man is. The same flesh which in the lower orders constitutes one species in the higher orders constitutes another. This takes all of the sting out of evolution. When we learn that matter changes its form in proportion to the light it reflects, we are convinced that natural evolution has nothing to do with reflection. Matter, in this new light, changes its form in proportion to the intelligence its consciousness reflects.

Thus we see awakening the sense of location which is one of the first attempts to construct a formative consciousness which eventually becomes the thought-out mind. We see the thought-out mind through its greater receptivity of the Absolute moving with accelerated speed. Along with this greater receptivity we see being born the natural science of primitive man. His efforts to protect himself cause him to develop cunning, strategy and methods of warfare. He at this period sees objects and gives them names. He classifies them according to their usefulness and learns to fear and love them. Here the dual consciousness becomes active and the battle between right and wrong begins. His absolute or spiritual realization tells him one thing and his perverted sense of this power impelled by the ferocity of his enemies and the demands of hunger and thirst tells him another. Here we can in a feeble sense grasp the long ages of battles

he must fight with himself, his tribe and other tribes before he sees the folly of his methods. This implies a continuous development along natural lines from savagery to civilization, but unfortunately this is not as we would like to have it.

The intensified and perverted sense called civilized man is a power in mortal activities greater than the reflected higher sense. Not that the power is greater, but in this world man ceases to reflect this power naturally and develops the faculty of using it for good or evil. Here he learns conquest and becomes a pirate and marauder. Races which fortunately have advanced beyond him and have given their talents to the development of peaceful and economical pursuits, become a prey to his ferocious, hostile and predatory methods. Being in the ascendency he crushes the inspiration of his compeers and the better ambitions of his own people. Any progress beyond his own period means the annihilation of his own method and order of living. For this reason teachers are crucified and reformers punished.[1] Viewing evolution from this point we see ages and cycles of cataclysms too terrible to think of. We turn from it

[1] "We should, however, bear in mind that the animal possessing great strength and ferocity, and which, like the gorilla, could defend itself from all enemies, would not perhaps have become social; and this would most effectualy check the acquirement of the higher mental qualities, such as sympathy and the love of his fellows. Hence it might have been an immense advantage to man to have sprung from some comparatively weak creature." Descent of Man, Darwin, Page 79.

According to the theory of the Origin of Mental Species the physically superior would continue to adapt the Ultimate element to the physical and thereby maintain physical superiority while on the other hand the physically inferior, realizing his inferiority, would develop strategy and cunning to compensate for his disadvantage and thereby begin to adapt the Ultimate element to mental powers.

to the study of the natural world and its comparatively peaceful evolution with a sense of rest. We then discern the cause of unintelligence in evolution, even in nature and its intensified unintelligence under the influence of the thought-out mind. We behold the battle between the Adam man evolved under the influence of the induced activities and the real man born of Absolute Intelligence.

Why man is created good and manifests so much evil is no longer a mystery. The perverted power adapted from the Absolute along with the induced activities we learn is not a creation but an evolution. On the other hand we learn that man, whose intelligence portends the ultimate development of a perfect man, is not evolved but reflected. In spite of the realization of this regrettable period that man must pass through during the struggle for the mastery of the false by the finer sense, we find comfort in knowing the ultimate triumph of good over evil.

Viewing evolution from this altitude we discern the growth of material species, as well as the cause of retardation and arrestment. The growth of the species depending on its reflection of the Absolute, necessarily a failure of reflection results in a cessation of development. Under this law may be accounted for both arrested and diseased species. Insufficient adaptation of life results in imperfect action of the felt-out mind. Imperfect action of the felt-out mind will produce diseased conditions. These conditions originate a development out of harmony with the natural man and the result is a growth of some kind.[1]

[1] (Here arises one of the most inexplicable phenomena that I have encountered in my investigations of spiritual or meta-

Viewing matter teleologically we learn that the felt-out mind is in reality matter, and any abnormal conditions of this mind results in something out of harmony with the conditions which the felt-out mind has assumed to be a normal, natural state. This accounts for disease, not only in man and other animals, but in trees and plants as well. Unfortunately too much importance has been attached to the thought-out mind and its effect on the body. The felt-out mind has a mode of thinking just as well as the thought-out mind but it does not express itself in audible sound. Thinking is its law of existence, but this thinking, to our senses, has more of the elements of habit than thought. However, since matter is not a factor, but merely an obvious expression of life, we learn that this habit, thought, or condition can vary with the results of a variation in a function or system. This felt-out mind, being what we have termed flesh, as a result of

physical healing. Spiritual healing is done through a conscious utilization of the same power that nature unconsciously adapted to its own use for the purposes of growth. But what is the nature of a growth that this power destroys? It cannot be a natural growth for the power that Jesus and moderns used stimulates growth in nature. There must be an unnatural growth, and if there is how does an unnatural growth originate? This question could be answered hypothetically in stock phrase characteristic of methaphysicians but that is not explaining. The only possible explanation from our present state of knowledge would be through an extension of our theory of the cause of disease. Insufficient adaptation of life results in imperfect action of the felt-out mind. Imperfect action will result in a diseased condition. Where there is imperfect action of the feeling-mind decay, which often manifests itself in the form of a growth, sets in. The conclusion to be reached from these deductions is that parts of the body improperly vivified undergo the same process as a decaying natural body from which life is wholly extinct. If we destroy what to our sense is offensive in these growths we discern the origin of a life which can be destroyed by the very life that makes natural growth possible.)

insufficient adaptation and its attendant variations, begins to consume itself. Not knowing how to avail itself of the Absolute law consisting of life, its fear of destruction increases fear of being consumed, which results in fever and consumption. Here we learn the origin of disease and we also learn that there is only one disease and that disease consumption. All other diseases are merely the effects of this consuming on other expressions of the felt-out mind commonly called parts of the body or organs. This being the case, we awaken to the fact of the necessity of learning the nature of the activities of the felt-out mind and likewise the necessity of some method of restoring this felt-out mind to its normal action.

Extending this line of research we note the development of the thought-out mind with its faculty of discernment and expression. Moreover, learning that the thought-out mind is but a more highly attenuated and intelligent expression of the felt-out mind, we learn the possibilities of reaction on the felt-out mind by the thought-out mind as a result of external influences. This being the case, it is deducible that the felt-out mind may be influenced for good by external influences.

Extending the evolution of the thought-out mind under the influence of the action of the Absolute, we see it purified of material imagery to the point where the imagination finds nothing to lay hold upon. This is the highest attainment of the human soul, namely, its annihilaion. Here we cease to speculate, theorize or outline and begin to acknowledge the Absolute Mind, Immaterial-Intelligence-Power, and let it act on the thought-out mind with its resultant reaction on the felt-out mind, which is

thereby controlled by it and accounts for the miracles of the ancients and spiritual healings of the moderns.

Here we become obedient to the laws of the Invisible Universe and obey its commandments, commandments which no human words can ever express, no human tongue can ever utter, and no printed book can ever teach except as a result of the impartation of the knowledge of the writer under the guidance of these laws.

In concluding this first part constituting the Theory of the Origin of Mental Species and before taking up the second part which will consist of the application of the theory, we will outline a few definite conclusions reached which will be the basis of our work in the second part:

Natural Science describes the physical or obvious universe and the deeper we penetrate the mysteries of Natural Science the nearer we come to the ultimate source of all things.

The Power referred to in Bibles or sacred books, when understood, consists of the Science of the Universe of Principle. This science has the power to destroy physical laws, change conditions of matter and restore abnormal activities to a normal condition.

We can never learn anything definite about the natural world by studying sacred books; neither can we learn the science taught in sacred books by studying nature through its obvious expression.

While material hypotheses have crept into sacred books and confused students, the real sacred writings have no reference to the material world with its procession of changing phenomena.

Inspired men and women write about the Spirit-Universe which is never seen by or through the physical senses. Men and women, being unable to grasp this, give a material significance to the words of these inspired men and women.

Prophecy, in its true sense, does not consist of foretelling human or material events, but rather of revealing the spiritual or world of principle.

The overpowering sense of the felt-out mind maintains in the realm of the thought-out mind a constant battle with the Absolute Mind which it feebly grasps. In this struggle for supremacy between the evolved sensations and the Absolute Mind develops the gradations of human belief which when they become general result in religions, cults and scientific bodies.

Natural phenomena of which our human and material existence is but a part can be governed by a knowledge of Absolute or Divine law which is available to us in this life in proportion as we dematerialize the symbol, behold, contemplate and yield to the Divine law.

CHAPTER XII

The Science of the Bible: Varieties of Species Resulting from the Influence of Bible Science on Human Life and Thought. Positive Science and Metaphysics

"To aspire to a knowledge of more than phenomena, their resemblances and successions, is to aspire to transcend the limitations of the human faculties. To know more we must be more."[1] These words, written many years ago by the talented philosophical writer, G. H. Lewes, contain the last thought in philosophy. Here experimentation takes the place of speculation, and Positive Science makes man a doer instead of a dreamer.

This journey from sense impressions to higher understanding is not along the path of the least, but along the path of the greatest resistance. On this journey we must overcome obstacles more difficult than any material explorer has ever encountered. Since the obstacles that confront us in the form of inherited beliefs, prejudices and customs are the constituent elements of which our mortal existence is composed, we must of necessity overcome ourselves. Few persons are gifted with the rare faculty of neither denying nor affirming anything. When they are so gifted they have few listeners, and those who hear them are scattered far and wide over the face of the earth. They do not form a compact homogeneous body like religions, which through their organizations control the schools and channels of

[1] Biographical History of Philosophy—G. H. Lewes (Page 21).

communication. To put a truth before the world we must not only overcome ourselves, but we must overcome these powerful, organized, but unthinking elements.

Our libraries are filled to overflowing with works written to prove something, assumed to be true, years or ages ago. Men have, as a class, almost invariably devoted their energies to searching for evidence to convince themselves or others of the truth of what they already believed. However, the logic of events proves beyond question that all systems of government and religion have been wrong, and this by the indisputable evidence of their failure. Had they been absolute, they would have lived. That they were founded on gleams of truth caught by the super-senses of seers and philosophers, no one can deny; however, the preponderance of sense influence has in all instances either dimmed or extinguished the light and left nothing but words on which has been based the endless quarrel about God.

Correctly speaking, to learn means to unlearn. If there is an absolute intelligence of which the higher universe is constituted, it is to be plainly seen that to absorb the latter we must in the same proportion annihilate the former. Defending a thing because we believe in it is the highest expression of that evil, ever present in the human consciousness, which religious history has personified as a serpent and science affirms has continued to speak through inherited ideas and dogmatic institutions.

Men have too often begun by forming an opinion on events or ideas and their study thereafter seems to have been, not to arrive at the knowledge of what is, but to form proofs of what they desired or imagined ought to be. On the other hand, awakening from this

mesmerism they have plunged to the opposite limit and denied everything. Thus the pendulum of research has swung between passiveness and anarchism. The proper method should be to interrogate these authors as to correctness of their teachings, demanding the evidence on which they are based and the works by which they can be proven. If there is no demonstrable evidence of these things, even though they are true, they are worthless, and if they promise us nothing this side of the grave, of what avail are they? The New Testament writer who said, "Faith without works is dead," was a scientist.

Positive Science, being nothing more than a name for energy and intelligence united to determine something of necessity, implies something to be determined. The thing to be determined, in its last analysis, is simply the origin of man and the universe, their substance and constituent elements. The name for this is unimportant. We may call it nature, cause and effect, creator or God. However, as long as we permit ourselves to be satisfied with a human concept we are worshipping a graven image, which not only violates the Hebrew decalogue, but limits our capacities, thereby forbidding study and research. Here Positive Science breaks the supposed law of limitation and makes possible the determination of substance.

Should we eliminate matter and its sensations, including the human mind, we would be rid of the phenomena that has at all times prevented man from seeing substance. Without having accomplished this, metaphysical determinism would be nothing more than the highest human concept of the activity of the ultimate element. It would go no farther than did the Greek philosophers

who carried logic to its limitation, and whose moments of inspiration often carried them far beyond the limitations of the senses. However, all of their achievements, grand as they were, gave us no practical method of determining the nature and substance of life.

Those of us who have been impelled by some strange form of mental hunger to search for something that was constantly eluding us, have in the end, after years of research, reached a stage of mental indigestion where we have become cynical and compared our researches to a dog chasing his tail. There is a sense of pathos in this when we realize that everything that man has wrought in art, literature, science and mechanics, has resulted from this hunger that is never satisfied by logic. The pathetic words of the poet who died crying for more light have been the expressed or unexpressed prayer of all of them:

"Oh, for a glance into the earth!
To see below its dark foundations
Life's embryo seeds before their birth,
And Nature's silent operations.
Thus end at once this vexing fever
Of words—mere words—repeated ever."[1]

The poet's question was answered thousands of years ago. The answer has been attributed to a man by the name of Moses, and is given in the fifth verse of the second chapter of Genesis, where it is written: "And the Lord God made every plant of the field before it was in the earth, and every herb of the field before it grew."[2] By the application of Positive Science to metaphysics we are enabled to determine the allness as well as the consciousness of this mighty universe substance out of

[1] Faust—Goethe (Page 16).

[2] Bible—Genesis 2:5.

which these were created before they were in the earth. He who has seen this substance, separated from the senses according to the rule in Bible Science, alone can affirm it, and he who has not seen it cannot deny it.

The first principle of a scientist is to neither deny nor affirm anything. Belief has no place in the language of a scientist. It is the one profane word of language. Doubt, which is merely its negative equivalent, is equally profane. When we eliminate these words we are beginning to be positive scientists. All we know is what we determine. We are beginning to eliminate the superfluous, which process will ultimately uncover the real. Experimentation at first thought brings to our mind the image of matter, since most experiments have been carried on with solid, liquid or gaseous states of matter. Our experiments with matter have resulted in making us more familiar with the phenomena of matter, and this familiarity has enabled us to see clearer the ever-elusive something which the nearer we approached, the more powerful it became. In metaphysics, as taught in Bible Science, we take up this elusive but more powerful form or attribute of matter called the human mind, isolate it, subject it to the operation of the one infinite substance which is the ultimate power.

Metaphysics and the Science of the Bible

The Science of the Bible is based on the existence of one absolute and invariable activity or law. This law is not a thing evolved or concatenated. It is self-contained, eternal wisdom, which all scientific and philosophic investigation indicated. This law is not only the principle of the universe, it is itself the Universe. This

universe or law is what the religions have proclaimed, but insisted that we must pass through a process of death to reach it. Science has always recognized such a law, but in keeping with the characteristic modesty of scientists, they have, for the want of a better term, called it the unknowable. The result of this process of reasoning has been to make scientists agnostics and religious people superstitious nomads.

The investigation of a manifestation pre-supposes the existence of a cause behind the manifestation. When the cause behind a manifestation has been reduced to a manifestation, there is always found to exist yet another cause. This last, or first cause, has been always the goal of awakened consciousness.

Bible Science teaches that all intelligence is not only in this great cause, but that this great cause is all intelligence. It teaches that man should get in touch with this great first cause, and in this way avail himself of this power through direct revelation. This law, activity or God, it teaches to be the actual, fixed principle of life. The mortal existence, it teaches, is but an evolution of sensation and instinct or natural intelligence in matter. Recognizing the evolution of these mortal states, it teaches, is but an evolution of sensation and instinct or natural intelligence in matter. Recognizing the evolution of these mortal states, it teaches that the real life of man is the activity behind this process of evolution. It is an eclectic system embracing all good as a result of this unseen reality and attributing all evil to the evolution of mental powers.

Out of this process of the ages, man has accumulated a comparative knowledge, which for the want of a higher

understanding, has become the field of his activity. Our human mind is not only the effect but the cause of this knowledge or consciousness; therefore, man cannot from the knowledge acquired therefrom see anything outside of this sphere of self-evolved activity. Thus wandering in a maze of mystery the result of this unintelligent evolution, he has never been able to get further than himself.

Occasionally men have come into the world who have claimed to be able to see something beyond that which is visible to the human eye or which this evolved understanding is capable of grasping. These men have often done wonderful things and their followers likewise. In the course of time the followers of these men have invariably deteriorated into mere magicians or ceremonial worshippers despoiling the people through credulous frenzy, the result of doubt and fear. However, science has never been able to explain these men, nor have these men ever been able to explain science.

Here arises the question: Can man see or become conscious of anything outside of the evolved nebulosity in which he lives? To this Bible Science replies in the affirmative. It explains that this unseen activity is the real life of man and that his body or mortal existence is sustained by the elements out of which they have evolved. That by a process of study and illumination he can get beneath the five physical senses which constitute the mortal existence of man and get in touch with this real life of man; that man possesses a spiritual sense through which this can be done, but to the human sense is non-existent. Therefore, by developing this spiritual sense which is cognizant of this Mind, man is able to

bring his body under the control of this perfect Mind. It is by getting in touch with the perfect Mind, that he is able to heal the imperfections growing out of the unintelligently evolved human mind. This we contend, is the Kingdom referred to by Jesus.

When God is understood to be this unseen perfect principle, the very ambiguous Trinity becomes three different expressions or offices of this activity; the anthropomorphic God becomes a graven image and Heaven and Hell cease to be localities. In fact, God becomes an intelligent scientific activity and man becomes scientific in proportion to his understanding of God. Through this process of reasoning, religion becomes scientific and science becomes a man's religion. It is at once Christian and scientific. It not only teaches but impels Christianity. It demonstrates that the prophets of the Bible taught a great principle and that the understanding of this principle enabled them to do things that the human mind cannot understand, but it explains to us how the prophets and their immediate followers could, through this spiritual sense, see this great principle—God. It explains how to get in touch with this all-pervading perfect intelligence which the prophets tell us exists.

What the Science of the Bible Teaches

What Bible Science teaches can be best brought out, in view of the generally understood meaning of the word teach, by a process of climination. Bible Science does not teach a code or system of ethics. It teaches no creed or doctrinal platform. It neither prescribes nor proscribes life's activities. It does not teach mediatory prayer nor vicarious atonement.

Mortal man being the inverse idea of God's man—a mere negation, he necessarily negatives or denies everything that is good and affirms everything not good. According to Bible Science, it is possible to reverse this state of thought by becoming conscious of the absolute life which reverses the evidence before the physical senses.

In fact Bible Science is a process of elimination. Assuming that all reality is Absolute Mind, and that the mortal or false mind is but the accumulated evidence of the physical senses, which senses always reverse truth, it proceeds to discountenance this evidence. The reliability of this evidence is neither new nor startling. However, to prove its unreliability, and by this process bring to light the absolute law of life, is both new and interesting.

Disregarding the hypotheses of modern psychologists, the nearest we have come to the determination of what mind is has been through analogy. The proverb "like begets like" is not only proven to be true, but its process is explained. And here is the explanation: If we bombard the human mind continually and persistently with absolute thoughts, it in time weakens the intensity of human thoughts and thus they are destroyed. In this way inherited or acquired traits which are but the result of the influence of environment on organism, organized thoughts, mental and physical, are made to disappear. However, this would be merely the substitution of one trait for another were it not for the fact that they, the acquired or inherited traits, do not exist in the real life of man.

The storehouse of knowledge, either good or bad, has been always a problem. That such a storehouse exists no one doubts. It is acknowledged that a thought

awakens analogous thought. Bible Science, by denying the verity of impure or mortal thoughts, destroys them. This is made possible by their not being absolute, but the result of human evolution. All good being the result of the unseen activity, which is the real life of man, cannot be destroyed. Reasoning from this standpoint, we are given this working basis: God being Spirit, and all of His Creation made in the image and likeness of Himself, must of necessity be spiritual; nothing He has created can be destroyed. On the other hand, sin, sickness, disease—that is to say, all human diseases not having been created by Him but being the result of human traits evolved or acquired—can be destroyed.

Men have come into the world at various times who have taught the people to believe in and observe this unseen power. Their fragmentary teachings have been preserved in a fragmentary way along with fragmentary bits of history. The "Bibles" preserving these teachings have always wielded a powerful influence. This influence, however, has been far from good. Being of a supernatural nature it has inculcated fear with its by-product, superstition.

These inspired or metaphysical men have, through their efforts to express themselves in human words, laid down laws for the government of mankind. Right here is the line of demarcation between science and religion. It is the point where form and ceremony are substituted for the well ordered system of the spiritual kingdom which these prophets said should govern men. Custom being hereby substituted for conscience, divine service has deteriorated into monkish ceremonies and voodoo charlantry, instead of rendering service to the divine laws

of life which can be seen beyond the veil of human understanding.

Eliminating this mass of human beliefs and delving deep into the conscience of man, Bible Science finds all life and intelligence in the one Mind which it declares to be God. This Mind is not vibration, for there is no vibration in this life giving activity. It can be best described as the harmonious action of an unlabored energy. It is not hypnotism, neither is it mesmerism nor any of the various induced activities of the felt-out mind. It overcomes, or eliminates all human energy and in this way man becomes subject to this perfect and harmonious activity. This activity, however, is the very reverse of the thought of activity in a human sense. It is activity without labor; it is energy without effort; it is rest in action. In this activity there is no positive, no negative, no neutral. This activity is perfection. We do not need to have an amount of understanding, we only need to know that it exists, and yield to it. Not having an opposite there is necessarily no imperfection. The suppositional opposite of this is merely acquired or evolved. Thus Bible Science, by a process of elimination, brings to light the actual life of man, and reveals this life to be God. It demonstrates Science to be a revelation and that revelation is scientific.

The Law of the Prophets

The Law of the Prophets consists of the Absolute operating through the absolute sense. Bible Science consists of the application of this absolute law of life to human needs. This Absolute consists of one Mind which is God. This one Mind consists of God and His activ-

ities. This Mind being sensationless, its senses are without sensation; therefore, the physical senses are not cognizant of its existence. It is a concrete Mind in which God is the ever active, perfect principle and His ideas are the unfolding of this principle in the form of various activities. These activities or ideas are the substance of which matter is only the shadow. This reveals the very important point, namely, that matter possesses neither sensation nor life. Possessing neither sensation nor life, we must conclude that matter can neither suffer nor die. The real life of man being sensationless principle, and matter having no sensation, the suffering of mankind is accounted for in this way:

To protect itself from external influence, what is termed matter has through natural selection, developed sensation, which is a relative or temporary consciousness. This consciousness conveys messages over the body in the same manner in which electricity permeates a conductor. In this instance, however, conductor and current are one. Through this sensation, mortal man either suffers or enjoys. This sensation being capable of development, it can be educated to extremes in the form of lust, sickness, drunkenness, or the thousand and one ills which have been attributed to the flesh. This false consciousness is known as the carnal mind to distinguish it from Divine Mind. In fact, according to Bible Science, this carnal mind and body are one,—one being an optical and the other a conscious illusion of itself. This mind being substanceless, when man begins to sicken and die, he, thinking it possesses substance, looks to it for aid. This is, to make an illustration, like a man leaning on his shadow. As the human mind cannot become con-

scious of anything outside of itself, it continues to weaken and exhaust itself. The real life of man being God, mortal man not knowing how to turn to this inexhaustible supply of life, naturally consumes himself. This is what dies and not the real man.

The transformation of nature, through which man has searched earnestly for God, has revealed the constant birth, growth and decay of everything obvious. The attempt to deify this constant change or metamorphosis has been responsible for the hallucinations of metempsychosis. One of the Greek philosophers covered the whole field of intellectual research when he wrote: "Genesis and decay in their strict sense are unthinkable. All genesis consists merely in the combination and all decay in the separation of substances already existing."[1] Had this writer known that all substance was Mind, he would have solved the riddle of existence. Genesis and decay in the absolute are unthinkable. All genesis and decay consists of the constant transformation of the obvious. The obvious is never real, or, reversing the statement, the real is never obvious. To sustain this we quote from Paul's Epistle to the Hebrews: ". . . . The substance of things hoped for, the evidence of things not seen."[2] In the same connection, we quote from the Eighth Chapter of Romans: "But if we hope for that we see not, then do we with patience wait for it."[3] Bible Science consists of the discovery of the existence of this unseen *Substance* and its application to the obvious. Its application as understood in Bible Science is expressed by Isaiah:

[1] Greek Philosophy—Zellar (Page 84).

[2] Bible—Hebrews 11:1.

[3] Bible—Romans 8:25.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee...."[1] As all sensation, vibration, inharmony or unrest of every kind is in the carnal or false mind, suffering humanity finds peace of body and mind by becoming conscious of and controlled by this sensationless perfect Principle. However, the world, that is to say the knowledge of the world, cannot give us this peace. This explains the statement attributed to Jesus as recorded in the Fourteenth Chapter of John: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."[2]

The Therapeutical Value of the Science of the Bible

The mysterious appearance and disappearance of disease have been and are yet, to the scientific world, an enigma. It is only through learning what life is that we will ever be able to reduce the healing of disease to a science.

In proportion as Science has been embodied in the art of healing by material medicine, we have seen the interesting phenomenon of medicine losing its potency to heal in exact proportion to the intelligent observation of its healing power. Bible Science carries this demonstration to its logical conclusion. In fact, the introduction of science in medicine was for the purpose of reducing the thousand and one beliefs of remedies to some sort of system by which they might be applied to the healing of the ills of men and other animals. There is no use citing authorities. There is no authority as good as the

[1] Bible—Isaiah 26:3.

[2] Bible—John 14:27.

utter failure of the present recognized schools of healing. Common usage and the want of a competitor have given the art of medicine a place in the world of today not unlike that of religion two hundred years ago. Then one dared not question religion. Now one dare not question medicine. Suppose we reversed the conditions, and instead of accepting medicine on faith, we analyze it. To begin, we find that the science of medicine studies disease for the purpose of finding a remedy. This is like indulging in vice to find virtue. Would it not be well to reverse the conditions and devote a little time to the study of health? What is health? To this science has no answer, unless it be a hypothetical one. We must first learn what health is, or at least it must be our goal if we ever expect to reach it. Stripped of the credulity of the people, the license of common consent, and scientific nursing, there is nothing left of the art or science of medicine.

The writer has known the interesting phenomenon of patients gaining from forty to one hundred pounds in weight while the disease has not even been arrested, and what is more remarkable, in some cases the disease has increased in intensity. This phenomenon, and you can call it nothing else, compels us to question the belief that food sustains life. If food and medicines do not sustain life, we are compelled to look for help, or life, through other than mortal or material means. This process of reasoning compels us to reach the conclusion that science is something apart from human understanding. Moreover, we are forced to the conclusion that human understanding decreases in proportion as science comes into our life. It is a recognized fact that science destroys

superstition. But superstition is nothing more than human beliefs so absurd that a trained mind cannot accept them. Thus continuing this line of reasoning, it becomes evident that as man becomes more scientific, what was once regarded as reasonable will become superstition. This portends a time when man will totally overcome all human beliefs and be governed by science. So when we have overcome all human beliefs, we will inherit full scientific understanding and be governed by it. That is to say, the Kingdom of Heaven will have come.

The value of Bible Science lies in the fact that it restores man to his natural condition. This being the case, it presupposes a restorative which contains some element of life. The human mind cannot understand principle, therefore the human mind opposes the introduction of even the principles of political economy, as such, in public affairs. Men have labored long and earnestly in this labyrinth of life's darkest jungle, and one after another have thrown up their hands in despair. Men bring a little light into the world, and as the world or human mind cannot see the light, it is extinguished. This light is what is seen behind the human imagery called understanding. The sense which sees this light must be developed. The philosophy of Bible science consists of developing this sense and the therapeutics consists of applying it to human needs. Thus, when we become conscious of this perfect principle, we apply it to life to solve life's problems. This perfect activity which comes to us through this channel constituting the spiritual sense normalizes and harmonizes everything with which it comes in contact. It does not need to know the name of the thing which it corrects, it does not need to know that it

exists. As man is not matter, but the reflected activity of God, the consciousness of this overcomes the imperfect or false activities of the human economy and restores life and action to man when human understanding says that man is beyond help.

Therefore, the therapeutical value of Bible Science lies in the fact that it goes beyond the realm of the natural and brings into the mortal economy the life referred to by Jesus when he said: "I (the Christ)[1] am come that they might have life, and that they might have it more abundantly."[1]

The Science of the Bible and Evolution

According to Bible Science there are two forms of evolution, namely, the Absolute and the relative. The

[1] Bible—John 10:10.

[1] (In this work the word Christ is used in the sense of exact science of life and refers particularly to the Revealed mind of Jesus in contradistinction to the evolved thought-out mind of mankind.

In his efforts to explain this distinction Paul writes in his letter to the Corinthians: "Lie not one to another, seeing that you have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."

According to Paul the new man consists of knowledge. Inversely the old man referred to must consist of natural thought-out cunning. When the classification in this work is understood we will be able to give to these Scriptural statements a definite meaning and as a result will be able to discuss them intelligently. What Paul has reference to was the process of substituting the Revealed mind or Christ for the natural thought-out activity or human mind.

In Paul's letter to the Romans we read: "But I see another law in my members, warring against the law of my mind." The law he refers to as being in his members is the felt-out mind. The "I" he refers to is the Spirit-Substance which he learned through Revelation to constitute his real self. His human mind which became conscious of both the natural man and the man revealed to him must of necessity war within itself until one or the other is overcome.)

Absolute evolution consists of unfolding the activities of the Mind, God. God being Spirit and His activities being spiritual, the spiritual kingdom consists of God and His activities. These activities being in the Mind,—God,—the only intelligence of these activities is the intelligence of God. In this kingdom all is Mind and Mind's activities. Here we depart from the material world entirely and contemplate only the spiritual kingdom described in the First Chapter of Genesis.

But as the human mind cannot even contemplate such a thing, we must, if we have not already done so, develop the spiritual sense which sees beyond the range of human thought. However, as all great lovers of man and nature have traveled a long way in this direction, it is only necessary to direct this idealism properly and we will get a tangible conception of reality. As the contemplation of the well ordered system of nature, along with the aspirations of the human soul, has raised mankind far above the mediocrity of passion and appetite, we can by continuing this process of mental purification see the sacred principle of life. This principle consists of God and His activities.

It is useless to contemplate or speculate on the origin of this eternal Mind. A thing which cannot contemplate itself, that is not conscious of its own existence as such, it is useless for man to speculate about. An activity so perfect as to be unconscious of itself, and any form of a conscious comparison would imply imperfection, is beyond the contemplation of even the inspired. As the principle of mathematics has no self-consciousness but is indestructible and perfect, so God and His activities have no self-consciousness and are necessarily perfect and in-

destructible. As figures have their functions in the principle of mathematics which are governed by the principle, so every function of God's ideas is governed by the divine principle—God. Therefore, man being an activity in the Mind, God, every function of this real man is governed by the Divine Principle, God.

This school of evolution eliminates all sense of materiality and the indestructible man is seen behind the mirage of human consciousness. In the absolute sense there is only one evolution and that evolution is spiritual. However, here is an entirely new school of evolution. While this new school of evolution raises man above matter to the contemplation of spirit only it, remarkable as it may seem, neither denies nor affirms Darwinism. While it recognizes the constant transformation of the obvious, it denies the existence of matter as such, and declares it to be only relative consciousness. It in a manner corrects Darwin and Spencer, yet sustains neither of them. It does not deny the Nebular Hypothesis as a hypothesis, yet it denies its veritable existence.

The relative evolution consists of a mirage of the Divine mirrored on nebulous matter. Every material condition, while sustained by this Divine reality, is not a part of it. Therefore every material condition has no existence except a transitory one. Every scientist recognizes the hypothesis that what is now regarded as solid substance was once highly rarefied cosmical gas and dust. This is, generally speaking, as far as the human mind has been able to trace matter.

This last illustration brings to mind a relativity which is obvious to the senses. According to this hypothesis mortal man is relatively cosmical gas and dust.

From the standpoint of this new school of evolution, teleologically, this manifestation, which manifests all conscious forms from cosmical dust to enlightened man, has no existence except in a relative sense. All of the varied forms manifested in matter are but mirages counterfeiting the divine creations.

It is now clear to all students of the Bible Science that the first and second chapters of Genesis contain two narratives of creation, side by side, differing from each other in almost every particular in regard to substance and order.

In the first chapter of Genesis we read of the creation of man in the image and likeness of God. From Genesis to Revelation God is, without exception, represented as Spirit. This being the case, man is made in the image and likeness of Spirit which image and likeness must necessarily be spiritual. Spirit is defined by lexicographers and acknowledged by scholars to be immaterial intelligence. Therefore, man is made out of immaterial intelligence. The result of this would be a man so perfect that the human consciousness, which is material, could not be conscious of his existence.

In the second chapter of Genesis is a story of man being made out of dust and the Lord God Jehovah breathed into his nostrils the breath of life. It is useless to thresh out this story any longer from a literal point. Enough time has been wasted on this story, had it been turned to solving the economic problems of life, to have built a thousand ideal empires. If we cannot learn a lesson in science, discover a principle or at least see some definite purpose therein, we had better lay it aside until we grow more.

However, according to this school of evolution, the substance of the whole matter is this: the first is the story of man's creation by and of spirit. The second is the record of man's consciousness of himself since awakening from sentient matter in the form of human mind.[1]

As man awakened to the necessity of locating objects around him he gave them names. As this life was merely an evolving consciousness of life in matter, this consciousness named the objects of which it became conscious. Whatever was reflected on the retina of the eye it named.

It is an acknowledged maxim of philosophers that we know little or nothing in the absolute sense. We speak of iron, glass, stone or wood, and the many objects of the senses, but these words are only relative. They are conventional terms by which we convey the impression of an object to one who has a like impression of a like object. But to one who speaks another language, who has a different conception of the same form and color, which concept is conveyed by the articulation of different sounds, it is meaningless. This is the relative existence, or sentient consciousness called Adam, which names all things expressed in pictures in mind or articulated sound.

This relative existence of mortal man is no more the real man "made in the image and likeness of God" than is the object of the sense which the human eye beholds that we name iron, the real substance which we have

[1] (With regard to this creation Josephus has this to say: The man was called Adam, which in the Hebrew tongue signified *one that is red*, because he was formed out of the red earth, compounded together; for that kind is virgin and true earth. Josephus, History of the Jews.)

named cohesion. As cohesion is the real substance of iron, Spirit is the real substance of man. Of course, this is analogy but it in a vague way brings to light the difference between the real universe of Spirit including man made in the image and likeness of God, and the obvious world including mortal man called matter and its sustaining principle cohesion.

The first story of man's creation was written by a man who could see beyond the mortal illusion; an inspired man who had a glimpse of the kingdom of Heaven where God's activities dwell in peace and harmony in the Mind, God. Here we take up the spiritual evolution of man which consists of the divine Us, the plurality of ideas or activities which constitute the unfolding God. This spiritual evolution or unfoldment is the real activity of the universe behind the constantly transforming obvious that Darwin discovered. As a result of Darwin's discoveries the natural world is no longer a mystery, regarded with superstitious awe. Man now contemplates the process of the ages with dignity and reverence. Whether there is a process of purpose or not, is yet to be determined. The fact that man is no longer, by haughty prelates and religious fanaticism, debarred from studying himself, portends a time not far distant when man will know himself.

There is a striking resemblance in the position of Bible Science now and that of the discovery of Natural Selection by Mr. Darwin, some years after its discovery. They both in a manner antagonized the established order of science as well as the accepted ideas of religion. However, as Darwin's discovery reduced the chaos of speculation to a well ordered system of nature, so the Origin

of Mental Species when understood, brings to light the tangible thread of continuity which unites all things in the divine design, determines the nothingness of matter and the allness of Mind in which man co-exists with his creator.

Mr, Darwin, in his "Origin of Species" said: "Great is the power of steady misrepresentation, but the history of science shows fortunately that this power does not long endure."[1] Through the discovery of Bible Science we reach the explanation of this antagonism. Human mind or the acquired belief of life, substance and intelligence in matter, being all darkness, that is having no divine light, manifests all the antagonism of the brute. In proportion as the divine light comes to man, in exactly the same proportion is the mortal illusion destroyed. The persistent obstinacy and misrepresentation of the human mind can be overcome only by science.

The force which holds this world together, as well as the wilderness of worlds in suspension, is Mind and this Mind is the only tangible reality. When we contemplate this Mind intelligently, we contemplate the Kingdom of Heaven. When we are governed by this Mind we are peaceful and harmonious, and reflect in intelligence and action the attributes of divine love.

Hence the only evolution, in the absolute sense, is the ceaseless activity of the one Mind in which is evolved all expressions of God.

Man's Relation to God

Volney, in his "Ruins of Empires" quoting Plutarch and other writers, tells a story that has come to us

[1] Origin of Species—Darwin (Page 303), Vol. II.

through various channels, which story contains the germ of reality in all religious teachings, and here is the substance of the story: It has been observed at all times that the theory of good and evil has ever occupied the attention of philosophers and theologians. Zoroaster, it is said, taught that of whatever falls under the cognizance of the senses, light is the best representation of one, and darkness and ignorance of the other. It is recorded among the other teachings of Zoroaster that the purpose of life was to separate the light from the darkness, and as a result of this effort, the time would come when the light would destroy the darkness and men would become happy and their bodies cast no shade or shadow. Here we get a gleam of light which presupposes the ultimate spiritualization of all things. Naturally, along with other students, the writer regarded this thought as implying that the heaven or paradise referred to was somewhere on the equator, since this is the only place where the body would cast no shade or shadow.

By eliminating any belief in the reality of the constant transformation of the obvious and resolving everything into its primal element, Mind, we get a glimpse of the true import of this thought. By eliminating the human concept of light, we get the correct significance of the word. Light is understanding through revelation and darkness is human belief. This is the sense in which the word is used in the Gospel attributed to St. John. "In him was life; and the life was the light of man."[1] Here as elsewhere in the Scriptures, light is synonymous with the intelligence of the Absolute. "And the light shineth in darkness; and the darkness comprehended it

[1] Bible—John 1:4.

not."[1] The light of truth shines in the darkness of human understanding and human understanding cannot comprehend it.

Man, in the absolute sense, is the reflection of the word of God, which is light. Just to the extent that man comprehends this light can he reflect it in his daily activities. The darkness which obscures this light is man's ignorance of God. By following this line of light, we solve the problem of man's unity with God and at the same time eliminate the necessity of passing through the process of death to reach man's highest ideal, namely his consciousness of God.

If the real man has existed throughout all eternity in the Mind, God, what of mortal man? We must take up analogy again and through material illustration try to convey the true concept of God and His idea. Since we have no spiritual language and only a few metaphysical words, we will for this reason be compelled to resort to symbols. However, I shall endeavor to avoid the mystical, and use the language of an engineer.

Had the writer conceived the idea of the typewriter which he is using, and there had never been known to the world before such a thing as a typewriter, the typewriter would exist only as an idea, and in the mind of the writer. The inventor could sit and contemplate his typewriter with all of its elements (mechanical movements) which are the functions of the machine. The typewriter exists already in the mind of the inventor although no material machine has ever been constructed. However, the machine exists and the only intelligence of this machine reflects the intelligence of the inventor. The inventor

[1] Bible—John 1:5.

causes every element of the machine to perform its functions, just as much so as if these functions were expressed through material concepts of which the human eyes are cognizant.

The inventor then employs mechanics, and with the aid of drawings along with personal explanations, the mechanics construct a material machine. This machine which has been constructed out of iron and other materials will get out of order, but by understanding the inventor's idea the mechanics can put it in working order again. But without understanding the inventor's idea it would be impossible. The machine will, in time, wear out and become useless, but the idea cannot wear out. Therefore, the point I wish to make is, that the idea is the machine and not the material construction.

Now, if man is an idea in the Mind,—God, there he will dwell as long as God lives, and the words "life" and "death" are unthinkable in connection with God. This idea which dwells in the Mind,—God, is as perfect and indestructible as God himself.

Now, mortal man is an evolved instead of a constructed material concept of this idea and corresponds to God's idea only as the material typewriter corresponds to the inventor's idea. The only absolute intelligence or life of man is in the idea of God, just as the only intelligence or life of the typewriter is in the inventor's mind.

What then is the human body as well as the material typewriter? Reduced to the last (human) analysis, it is cosmical gas and dust. Thus without going into the latest developments in radio-activity and other semi-metaphysical discoveries we can resolve this concept, before the senses, into an undeterminate and elusive

hypothesis. Why carry this any further? It is no longer the thing we conceived in form and substance. Our concepts are destroyed, even the elements out of which they were constructed have been dissolved and are eluding the senses. The constant transformation of the obvious has ceased to be obvious and reduced to the last analysis it is Mind. From this we must conclude that man can only determine his relation to God by looking beyond the obvious.

Religion—Science—Philosophy

Out of man's battle with elements he has evolved religion; out of his struggle for existence he has evolved science, and out of his battle with himself he has evolved philosophy. While the three have been continually at war with each other, it is impossible in the last analysis to separate them.

Religion, as it is generally expressed, is simply fear reduced to formalism. This is true of evolved religion and it is undeniable that revealed religion, however pure, soon suffers a like fate. Religions have brought nothing into the world, but, on the other hand, have invariably dissipated their inheritance. The little substance their prophets or teachers have given them has, in the process of time, been obscured by sense impressions.

Science has been described as a classified index to the sucessive pages of sense impressions. These impressions have been responsible for many inventions, isms and ologies, but they have never helped man to get consciously nearer to the great source of being. Correctly speaking, science is the faculty which arranges and classifies sense impressions.

Philosophy has been defined as the science of things divine and human. As expressed by the lives and works of the philosophers, it consists of the analysis of that which is and the determination of that which will or should be.

Religion in its correct sense should be defined as the science of man's relation to God, and this is the sense in which we have used the word.

It is not necessary here to recite the many objections to religion and religious people. The absurd sacredness which they have attached to religious writers and religious writings has been to students disgusting. Their fear of research and learning has been always a stumbling block to progress. The science of the Bible makes life a school and its study the activities of good. It inspires investigation and research, and crowns with a wreath of divine intelligence the one who best applies himself to the determination of the science of being. It places no limits on man's capabilities or possibilities. It unfetters the mind of man so long chained to the senses. It makes the goal of life the determination of man's relation to God, the source of all existence.

It is a well-known fact that many of the religious writers and teachers, now so venerated by religious people, were not regarded as sacred or religious men in their time. Many of them were philosophers, lovers of wisdom, as well as agitators and reformers. They were no doubt in their time regarded as undesirable citizens. They took issue with the established order of things and were necessarily at war with society.

We read of Moses, a remarkable man. He is at once a revolutionist and soldier, as well as explorer, statesman

and prophet. He communes with God and at the same time talks with men. His knowledge of God overcomes fear, hence he inspires a forward movement and makes a place for himself in history. He leads a terrible mob and when they cannot understand his wisdom, he symbolizes it with magic. What to him is science to them becomes miracle.

We read of Isaiah the terrible. He is a thunderer. His logic is so fierce that his words sound like a tempest. He denounces symbols and sacrifice. He laughs at kings and princes. He sees the nothingness of human glory and human wealth. He sees the real life of man in a pure stream of water, which stream of water becomes the Scriptural symbol for Spirit.

We read of Ezekiel. He dramatizes and satirizes life to reveal its folly. He is a bold man. He defies public opinion and proclaims righteousness. He is a beneficent grumbler and a prophet of progress. The people were thorns in his side. He makes himself a beast and becomes a mocker. He does things so hideous that we shrink from the thought of them. He makes wars a puppet show and human ambition and human glory he symbolizes by eating filth. His words were so terrible that the young men were not permitted to read them until they were thirty.

One after another they come, each one being compelled to express himself through the symbols of the former. However, each in turn has modified the symbol and substitutes a more direct understanding of God. We then hear of the impeccable Jesus,—a strange man and the strange part of Him was God. He annulled human law through His understanding of the Kingdom

of Heaven which He referred to as the will of His Father. He spoke in a soft, mellow tongue words that burned. His compassion was equal to His love. What a great lesson! When we have more love we will have more compassion. He spoke words that generations of men have endeavored to explain. He grew impatient with His mother's inuendoes. He manifested human love for Mary and her brother. He was born like men, He lived like men and died like men. Sometimes He almost lost sight of God. At other times He seemed almost God himself. That is according to three of His disciples.

Then comes John, who tells us of the coming of Christ, wholly and apart from the mortal Jesus through whose lips He spoke. "The word was made flesh and dwelt among us." That is all! The word does wonderful things and promises still more wonderful things. The earth is to be transformed and all things are to be made new. The "Word" tells us: "He that hath seen me hath seen the Father—if ye had known me ye should have known my Father also; and from henceforth ye know Him and have seen Him." And here is a great lesson. John was so far removed from the world that he saw only the Aeon—the word. He saw the Father. This results in that mystical document the Apocalypse. He sees a new heaven and a new earth. He sees man as an intelligence, so pure that nothing can enter that Mind, which defileth or maketh a lie—an existence so far beyond the highway of mortal thought that many who walked with him could not see it. This beautiful existence he symbolizes as the "tree of life." This tree of life is the growth of the consciousness of the Father, the spirituality in which the nebulosity of matter dissolves,

and the spirit or substance appears. In this perfect existence man is governed by God, and the Kingdom of Heaven is at hand. He tells us that to reach this state we must overcome the senses. He promises us that when we have overcome the consciousness of materiality, we shall inherit all things, and He further tells us that all things are God.

Victor Hugo tells us: "Religions, being in want of this book, the Apocalypse, have taken to worshipping it; but it had to be placed on the altar in order to save it from the ditch. What does it matter? John is a spirit. It is in John of Patmos, above all others, that the communication between certain men of genius and the abyss is apparent. In all other poets we guess this communication; in John we see it, at moments we touch it, and seem to lay a shuddering hand upon that somber portal. It is the door that leads toward God. In reading the poem of Patmos, some one seems to push you from behind; the dread entrance, vaguely outlined, arouses mingled terror and longing. Were this all of John, he would still be colossal."[1]

Philosophy and science long ago divorced religion. They then quarreled themselves, and secured a separation. They have never been completely divorced, yet they could not live in peace and harmony. The whole cause or the trouble was that truth and error will not mix. Religion, science and philosophy are one so long as they express the Absolute. As one becomes impotent, truth tries to express itself through another channel. Philosophy, however much we are indebted to it for inspiration and education, has never assumed any tan-

[1] William Shakespeare—Victor Hugo (Page 65).

gible form or reached a logical conclusion of any permanent value. This very insufficiency has resulted in what is known as positive science, or determination through experimentation. The effect of this was a quarrel between philosophy and science. Philosophy still clung to the transcendental, while positive science contended that all we knew was what was demonstrated to the senses through the manipulation of matter and the study of its elemental relation.

Strange as it may seem, positive science has done more for the world in a century than religion and philosophy have done in ages. Here too, is brought to light an interesting phenomenon; a phenomenon which portends the freedom of mortal man. In it lies the solution of our economic unrest. Through positive science man has learned to separate wealth from the elements, or, in other words, to arrange the elements in the form of wealth. Mechanics, which is the medium of positive science, is the result of experimentation. It has raised man to the point where he can contemplate and appreciate things not obvious to mortal perception. Take mechanics out of the world and man would be little better than a predatory savage. Compared with the marvelous progress made in physics, our public morals as expressed through governments and jurisprudence have practically stood still. On this point Mr. Ernest Haeckel, the eminent German scientist, in his "Riddle of the Universe" says:

"While we look back with a just pride on the immense progress of the nineteenth century in a knowledge of nature and in its practical application, we find, unfortunately, a very different and far from agreeable

picture when we turn to another and not less important province of modern life. To our great regret we must endorse the words of Alfred Wallace: 'Compared with our astounding progress in physical science and its practical application, our system of government, of administrative justice, and of national education, and our entire social and moral organization, remain in a state of barbarism.' To convince ourselves of the truth of this grave indictment we need only cast an unprejudiced glance at our public life, or look into the mirror that is daily offered to us by the press, the organ of public sentiment.

"We begin our review with justice, the *fundamentum regnorum.* No one can maintain that its condition today is in harmony with our advanced knowledge of man and the world. Not a week passes in which we do not read of judicial decisions over which every thoughtful man shakes his head in despair; many of the decisions of our higher and lower courts are simply unintelligible. We are not referring in the treatment of this particular 'world-problem' to the fact that many modern states, in spite of their paper constitutions, are really governed with absolute despotism, and that many who occupy the bench give judgment less in accordance with their sincere conviction than with wishes expressed in higher quarters. We readily admit that the majority of judges and counsel decide conscientiously, and err simply from human frailty. Most of their errors, indeed, are due to defective preparation. It is popularly supposed that these are just the men of the highest education, and that on that very account they have the preference in nominations to different offices. However, this famed 'legal education' is for the most part rather of a formal and

technical character. They have but a superficial acquaintance with that chief and peculiar object of their activity, the human organism, and its most important function, the mind."[1]

Every form of education means the bringing forth of knowledge before unknown to the senses. To do this we are compelled to overcome the senses somewhere or somehow. It matters not whether it is in the machine-shop in music or in art, in the university or in the laboratory of the experimenter. Here again is presented that oft-repeated question "What is the source of knowledge?" What comes to us when we overcome the sense impressions? When we think of it, the effort necessary to make something out of the ordinary human being is appalling. Anywhere from eighteen to twenty-five years are consumed in fitting men for their places in the world. Then behold what impotent, unwieldy and unintelligent things our democracies are! Moreover, the insufficiency of this education is revealed in the ironical fact that the world does not owe its progress to this class, but rather has this class been overcome by every progressive step.

Bible Science reveals the fact that the little glimpses of understanding so arduously brought into the world are but elusive tangents with the one great intelligence that should govern man. It also teaches us how to get in touch with this intelligence and perfect principle. This tangible thread of continuity which holds all things in the Divine order is the basis of religion, science and philosophy. As this has come to man throughout all time and through channels given different names, men

[1] The Riddle of the Universe—Ernest Haeckel (Page 7).

have quarreled over the names, and not over the substance, as they thought.

Mr. Haeckel lays great stress on the fact that science has isolated the thought of substance. While he approves of the work of Spinoza, I cannot see that he adds much to it when he attempts to explain what substance is. Spinoza held that there was but one substance and that substance was God. He believed, however, that mind and matter were the attributes of that substance. Here is where all of them have become perplexed. Assuming protoplasm to be matter, we still have an elusive activity to be accounted for in the form of mind. However, Mr. Haeckel's discovery of what he terms "psychoplasm"[1] is a noteworthy step in the right direction. It is the basis of the only practical psychology. It is this evanescent phase of matter, masquerading in the form of intelligence that has at all times prevented man from seeing truth. This psychology carried out would demonstrate the theory of the Origin of Mental Species.

The one trouble which confronts this line of investigation is, having no definite line of light, the investigators are likely at any time to desert their basis for some hypothesis.[2] It is in this matter-mind that all error exists, and only as we realize that thoughts are material things will we be able to isolate them as chemical properties and reduce them to their last analysis. When we have learned to see through these material concepts, we will be able to see the tangible substance of reality.

[1]The Riddle of the Universe—Ernest Haeckel (Pages 91 & 110).

[2](Investigators must see Substanee which is made possible by the process of desymbolization before they can avoid this deception.)

While Mr. Haeckel refers ironically to the idea of an "invisible gaseous vertebrate,"[1] he would do well to realize that all that makes Professor Haeckel stand out as a giant intellect among men is his mind. If he would reverse this mode of thinking and for a moment conceive himself as a perfect Mind, composed alone of this perfect unseen, and to our senses invisible substance, and while in this state contemplate this miserable evanescent mortal existence, he might take another view of it. While we are in the human mind we deify it, but when we are removed from it we appreciate its insufficiency. He himself deplores the deification of the body by religions. When the writer had suffered for twenty years, and then spent thirty-two months among decaying carcasses called consumptives, he too became disgusted with the deification of the body. One who has never been in this condition cannot conceive what the human body can become. It cannot be seen by observation. Few men are trained to read as they run. Then they are so consumed by the fear of death that they cannot reason or make note of their condition. Fortunately for the writer, he lived as much as possible apart from the body. Science had given him an idealism, and to this idealism he attributes the fact of his recovery.

It is in this labyrinth of illusions of which the human mind and body are composed, that the spiritualist, the theosophist, and other phenomena followers are lost. Of this class of people, Mr. Haeckel speaks almost bitterly. Many a scientific investigator, he deplores, has gone wrong in later life in these illusions. When we learn that all of this phenomena is but the elusive form of mat-

[1] The Riddle of the Universe—Ernest Haeckel (Page 288).

ter called mind, we will learn what the real Mind is, and that Mind is the only substance.

After analyzing the thought of substance Mr. Haeckel says: "Experience has never yet discovered for us a single immaterial substance, a single force which is not dependent on matter, or a single form of energy which is not exerted by material movement, whether it be a mass, or of ether, or of both."[1]

The whole trouble with this observation is that it is an observation by and with the human mind or senses. As the human mind is material, it can take cognizance of nothing but matter. Thus the human mind or existence experiences nothing but human impressions. The human brain only responds to vibrations and in the perfect Mind there is no vibration.

Referring to Newton's law of gravitation Mr. Hackel says: "It gives us merely the quantitative demonstration of the theory; it gives us no insight whatever into the qualitative nature of the phenomena. The action at a distance without a medium, which Newton deduced from his law of gravitation, and which became one of the most serious and dangerous dogmas of later physics, does not afford the slightest explanation of the real causes of attraction."[2] In the first instance, Mr. Haeckel denies the existence of immaterial intelligence and the second reveals the necessity for the same. Newton, like many others, saw the necessity of this intelligence. In his efforts to find this intelligence he, like thousands of others, got lost in the human mind phenomena.

[1] The Riddle of the Universe—Ernest Haeckel (Page 221).

[2] The Riddle of the Universe—Ernest Haeckel (Page 217).

On this very immaterial intelligence or force are strung the thoughts of just such wonderful men as Mr. Haeckel. The marvelous apperception of these men is this very intelligence. The trouble is, however, while this intelligence is the activity, we only see the human concept which is made possible by this activity and not the activity itself. This activity has no consciousness of material concepts in the form of words or ideas, just as this same life of a tree has no consciousness of body, branches, leaves or blossoms.

With reference to consciousness Mr. Haeckel says: "Perhaps the meaning of consciousness is best conceived as an internal perception, and compared with the action of a mirror. As its two chief departments we distinguish objective and subjective consciousness—consciousness of the world, the non-ego, and of the Ego. By far the greater part of our conscious activity, as Schopenhauer justly remarked, belongs to the consciousness of the outer world, or the non-ego: this world consciousness embraces all possible phenomena of the outer world which are in any sense accessible to our minds."[1]

It is this very non-ego that we contend is responsible for birth, growth and decay, as well as all human phenomena. The activity or real life we contend is the Ego, God.

As I have said before, religion, science and philosophy are one and interchangeable only as they express the Absolute. They are merely names for channels of thought. We have attached too much importance to names that never convey the same meaning to two persons at the same time. These names and classification of

[1] The Riddle of the Universe—Ernest Haeckel (Page 171).

human impressions into schools of thought are the Adam existence or non-ego.

The following from Mr. Haeckel's "Riddle of the Universe" covers the objections to religion usually made by scientific and profound people: "This progress of modern times in knowledge of the true and enjoyment of the beautiful expresses, on the one hand, a valuable element of our monistic religion, but is, on the other hand, in fatal opposition to Christianity. For the human mind is thus made to live on this side of the grave; Christianity would have it ever gaze beyond. Monism teaches that we are perishable children of the earth, who for one or two, or at most, three generations, have the good fortune to enjoy the treasures of our planet, to drink of the inexhaustible fountain of its beauty, and to trace out the marvelous play of its forces. Christianity would teach us that the earth is a vale of tears in which we have but a brief period to chasten and torment ourselves in order to merit the life of eternal bliss beyond. Where this 'beyond' is, and of what joys the glory of this eternal life is compacted, no revelation has ever told us. As long as 'heaven' was thought to be the blue vault that hovers over the disk of our planet, and is illumined by the twinkling light of a few thousand stars, the human imagination could picture to itself the ambrosial banquets of the Olympic gods above or the laden tables of the happy dwellers in Valhalla. But now all of these deities and the immortal souls that sat at their tables are 'houseless and homeless' as David Strauss has so ably described; for we know from astrophysical science that the immeasurable depths of space are filled with

prosaic ether, and that millions of heavenly bodies, ruled by the eternal laws of iron, rush hither and thither in that great ocean in their eternal rhythm of life and death."[1]

This criticism denies the hypothetical Heaven and Hell located in space and time that science, which is the synonym for Intelligence, has never accepted. It is the premise of the human idea of peace and rest beyond the grave. It is warring over such mental images as these which has diverted intelligence from the law of probabilities dimly discerned in intelligent growth. It is the result of the deception of the human mind which always located everything within itself. Being unable to conceive any form of peace within the range of human existence has resulted, naturally, in putting beyond the grave what it, the human mind, cannot realize here. The disposition to put beyond the grave what cannot be comprehended here has resulted from man's inability to grasp the possibility of growth without dying, to the point where revelation in an intelligent manner becomes possible. The sense which supersedes all other faculties and through which we avail ourselves of Substance, instead of being heightened and hastened, is hindered by death. This illusion that death is a factor in the process of progress comes from the influence of evolution, either conscious or unconscious, for it is a law of the felt-out existence. It is the law of the male and female minds but is not a factor, except it would be a negative one, in the development of men and women as a result of external realization through Inspiration and Revelation.

[1] The Riddle of the Universe—Ernest Haeckel (Page 344).

THE PHILOSOPHY OF BIBLE SCIENCE

The insufficiency of the most pure logic is well understood by those who have reached the limits of finite sense and with clouded vision contemplated the Absolute. The philosophy, wisdom and substance of Bible Science is apprehended only as we grow into the consciousness of reality. As all reality consists of immaterial intelligence, it necessarily follows that Spirit, immaterial intelligence, must be not only the foundation but the only element of premise and conclusion. Therefore, the Divine mind that exists beyond the range of the finite senses is the only substance.

There is, however, a vast difference between believing in the existence of this substance and knowing it to the extent that we can avail ourselves of it. As mortal health is only a habit of health and man finds satisfaction in this until it fails him and he learns that it is not health, just so mortal man may believe that all is Mind-Substance until he puts his belief of determining this fact to a test, which proves that he did not know, he only believed. Hence, to know anything we must know it with the Mind of Christ,—Spirit,—immaterial intelligence,—the only pure reason.

Therefore, every mental structure, and there is no other, must be built on this pure reason. Herein lies the scientific interpretation of the parable in the Bible about the man who built his house on the rock. Every philosophical investigator, every mind capable of the least particle of apperception, is tired of things built on the sands of human belief. It matters not if it is Christian religion, which is but a perverted sense of Jesus' teachings, down to the silly amblings of the poli-

tician. The "I" referred to by Jesus is this spiritual intelligence, the only individuality of man. To believe on his name, that is, to believe on the human name of Jesus, has no more power to make us Christian than believing on the name of Darwin can make us evolutionists. We frequently deplore the fact that spiritual things must be expressed by symbols. If our present language is insufficient to express spiritual thoughts and ideas, should we not be charitable toward a man who spoke in an age when nature was a sealed book and who cited as an authority writings that have been handed down for generations without vowels or vowel sounds?

The one Mind-Substance which we see without the aid of the visual organs is undoubtedly the God referred to in the Scriptures. It explains the insufficiency of philosophy and accounts for the growth of positive science, since man abandoned speculative philosophy and took up determination through experimentation. By continually affirming good, we can destroy evil and bring to light the absolute law of life. Here is explained the meaning of these words so often attributed to Jesus: "The Kingdom of God is within you." However, the denying of evil would be impotent were it not for the existence of this unseen Mind of which the brain is not conscious, but which is always ready to help us overcome the error. This explains the meaning of the words of Paul in the eighth chapter of his epistle to the Romans: "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." The brain being cognizant only of vibration, it is never cognizant of the

presence of this perfect activity, which is vibrationless and produces no conscious effect on the brain except one of peace; which effect silences or quiets the vibration which is the source of errors or disease. Paul's reference to "groanings which cannot be uttered" is one of his many heroic and labored efforts to express the activity of the Divine in human words. In fact, after seeing in a measure what Paul saw, and understanding what he was trying to express, his efforts become pathetic. The efforts of the modern intellectuals to explain to the world the discoveries of the principles of political economy in a manner resembles it. Here is met, in a measure, the same insufficiency of language, the same contradiction of terms, and the same labored effort to explain the difference between a demonstrable principle and a human opinion. When Paul wrote, "The Kingdom of God is not in word but in power,"[1] he no doubt thought he had explained the mystery; but alas! he only explained it to himself and to those who already understood it. To understand correctly this statement, we must first disabuse our minds of any material concept of a kingdom. We must conceive a kingdom, power or principle that is not man-made, either evolved or constructed; a pre-existing demonstrable principle of which the economists seem to have caught glimpses in their efforts to find a remedy for the ills of society collectively; a condition that man does not need to create or outline in human words; on the other hand, it is only necessary for him to understand that its operation is not a matter of human will. This state, being or condition, Paul has named "power," and when we become conscious of this power,

[1] Bible—First Corinthians 4:20.

we become powerful to the extent that we are conscious of it. This is the scientific explanation of the kingdom referred to by Jesus. To the extent that this is understood, it will govern men physically and mentally, individually and collectively. It is the power no doubt, that Jesus referred to when He said: "I give you power . . . . over all the power of the enemy: and nothing shall by any means hurt you."[1]

This is as near as we can express in words what the Holy Ghost is. In proportion as we cleanse our minds of the belief of the reality of matter, which is the human concept of existence, this peculiar condition descends on us. It will be well to note, especially in the Acts of the Apostles, that when anything was done in the name of Jesus, it was done after the Holy Ghost had descended upon them.[2] Therefore, the philosophy of Bible Science consists of becoming conscious of this influence until it becomes operative in our own consciousness. This is the answer to the prayer: "Thy Kingdom come."

The Ultimate Spiritualization of all Things

Bible Science, in the last analysis, necessarily presupposes the ultimate spiritualization of all things. We are confronted by the well-established belief—the indestructibility of matter. However, in our efforts to destroy matter, we have always used material means, and when we have gone farther, or thought we had gone farther by resorting to metaphysics, we were still endeavoring to conceive the annihilation of some material by a material concept of annihilation.

[1] Bible—Luke 10:19.
[2] Bible—Acts 1:8.

We read in the Bible: "He uttered His voice, the earth melted."[1] When we understand that the voice here referred to is not an audible sound but a silent and positive activity reaching man through his life-substance sense, called spiritual, we have at last a tangible idea of the process and a scientific concept of God.[2]

Teleologically, this law of life is the activity of the bodies of the lower organisms called mind. When the human mind, which we have said before was matter but of a more elusive form, manifests inharmony, which inharmony has been named insanity, it is because it is not sufficiently actuated by this law of life, just as the more obviously material organism named matter under the same conditions manifests disease.

It might be observed that right here is the beginning of all decay or disease. This consuming which is referred to elsewhere in this work, in proportion to its degree, manifests different degrees of this phenomenon, which degrees of phenomenon have been given different names. The deduction to be made from this is

[1] Bible—Psalms 46:6.

[2] (There are records and evidences of a power that overcomes or destroys the physical laws of matter. There are many records of this power in the Bible and there are many at the present time who teach and demonstrate such a power. The teaching consists of the allness of Spirit and the nothingness of matter. However, years of teaching the nothingness of matter has not made matter less, in an intelligent thought-out sense, to these teachers or the world. Furthermore, the demonstrations of its exponents have been limited to matter in a state of high psychical development. The nothingness of matter in its strict sense consists of nullifying such physical laws as weight and density. To make the nothingness of matter intelligent we must understand the process of its first formation as well as its growth and development in the form that we have named matter. In this way only can we take this subject out of the domain of mysticism, legerdemain and psychic phenomena.)

that this law is the only substance or something, and that matter is non-vital. By the non-vitality of matter we do not mean to contend that matter is not vital to its own evanescent consciousness, but that in the last analysis it is neither power nor intelligence. Relatively matter is vital, absolutely it is not. As Aristotle expressed it in his metaphysics, "The moving element can only be the actual or the form; the moved element is the potential or material." [1]

The non-intelligence of matter is deducible from the comparison of man in ancient and modern times. Man in the time of Zoroaster and Moses possessed the same capacity to perceive and arrange ideas along with the best men of today. This cannot, however, be admitted unless we destroy in our own minds the unjust and invidious comparison of their time and our own; which comparison is largely one of belief and custom, which belief and custom were as sufficient to them as our own customs are to us. It is known that some of the Apache chiefs possessed brains that from every anatomical and physiological point compared favorably with the greatest men of their time. It might be interesting here to note that Geronimo and a few braves, through their military tactics and strategy, coped successfully with men educated along the same line. Their defeat was not so much a matter of degrees of intelligence but of relativity. It was not a matter of insufficient understanding so much as the want of development along different lines, namely, conservation of energy and mechanics.

In fact, an unbiased analysis of this subject compels us to conclude that intelligence is not a matter of evolu-

[1] Greek Philosophy—Zellar (Page 191).

tion, while on the other hand it is quite evident that intelligence is the result of revealed consciousness or revelation, in just the proportion that matter in the form of mind, becomes rarefied or attenuated. Just to the degree of the opacity or translucence of the human mind are we intelligent or non-intelligent. But at no time is matter the intelligence, nor is the intelligence in matter.

Professor Winchell has asked this very pertinent question: "Is it not possible that the fish on the planet Jupiter, which is all water, have developed the same degree of intelligence in their element, water, as we have in our element, air?" The theory of design has gone along with all of the other theories woven out of the imagination of man to sustain the belief that mortal man is made in the image and likeness of God.

A few years ago there went the rounds of the religious papers of this country the following story: "A certain spider that lived on trees having a deeply serrated bark, by the wise providence of God had been provided with a long tentacle with which it could penetrate deep into the crevices and capture another insect on which it fed." There was nothing said about the poor insect being devoured. There is no use permitting ourselves being drawn into this discussion. Mortal life is not self-sustaining, but rather is it self-consuming. Mortal life feeds on mortal life. Mortal life is sustained in its changing forms by the elements out of which it has evolved, but the great Mind, the only real life, goes on unconscious of this transformation. As long as we look for man, life or intelligence in matter we will be Ancient Mariners on the voyage of felt-out and thought-out existence, chasing the phantom mortal man, to find at

last that mortal man is but a picture woven out of its own imagery and painted on the canvas of its own imagination.

In the first chapter of the Bible is mentioned the "Beginning God."[1] Everything was made by and in this "Beginning God." We also read in Exodus that Moses put a veil over his face when talking to the children of Israel. But when communing with God through the spiritual sense, he took the veil off.[2] In the Second Corinthians, Paul explains what this veil is, in these words: "And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

"But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old Testament, which veil is done away in Christ.

"But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit."[3]

The determination of the Origin of Mental Species removes and explains the mystery of this veil; rescues the Bible from mysticism; reveals the source of all science to be God; ends the warfare of science and theology, and gives man a working basis for which he has long sought, namely, THE PHILOSOPHY OF SUBSTANCE.

[1] Bible—Genesis 1:1.

[2] Bible—Exodus 34:29-35.

[3] Bible—Second Corinthians 3:13-17.

CHAPTER XIII

The Missing Link

It will be well before taking up the second part of this work, which part will consist largely of examples rather than precept, to consider the importance of the preparation necessary for determining the Origin of Mental Species. Even with a highly developed vision of the mind we are conscious of outlines or forms, which outlines or forms are evidences of limitation. The field of observation increases with the development of the vision of the mind. The fact that this limitation has been gradually extended implies some reason for the extension. We are familiar with arrested species, that is, species that have not changed within the period of written legendary and fossil history. We have evidence of races of high thought-out development that stood still for long periods. Besides, we have knowledge of civilized races that have not changed perceptibly in thousands of years. Moreover, we have the same object lessons individually as well as collectively. The lives of most persons are merely habit and as a result never grow perceptibly, and degenerate into childishness in old age.[1] A great part of the world, even those generally regarded as educated,[2] are living within the finite senses and have never caught a glimpse of anything outside of them. Prayer without power is like education without intelli-

[1] Bible—Romans 7:9.

[2] (Education here used in the correct sense means a knowledge of the principle of things.)

gence. The latter statement includes the two dominating influences in the world—the religious and intellectual.

This is not true of the philosophical species which Hegel regards as the interpretation of Spirit.[1] Those who comprehend the Nebular Hypothesis or planetesimal theory, have conceived the beginning and end of matter so far as its integration and disintegration in the obvious sense is concerned. When we have reached this point we have reached the limits of bodily vision, broken through the shell in which the world is hatched, and peering beyond have found ourselves in the same position as the early South-Sea Islander who looked out onto the broad Pacific. Working our way blindly through bodily vision, and with unconscious gleams of borrowed light, we have developed the vision of the mind to the extent that matter becomes a transforming obvious. Looking out on the ocean of interplanetary immensity we have endeavored to conceive spaceless eternity. However, the vague sense of limitation clung to us and we have frequently turned away from vision to mathematics. To destroy this sense of limitation or dimension was necessary to further progress. Speculation left us stranded again on the island of matter and within the scope of the vision of the mind. Here, we insist, demonstration must take the place of speculation if we are to break through this limitation.

The very fact of our growth and development proves there is a power, probably nameless and apparently without substance, that has enabled us to grow. This power we must name intelligently and its substance we must know actually if we are to break through the

[1] Philosophy of History—Hegel (Page 99).

moving-picture film of bodily visions and see the Absolute. Darwin put teleology back into evolution, or, more correctly speaking, he put God into evolution in His true relation, and as a result his work has withstood the mightiest force ever arrayed against a growing idea. Darwin gathered the fragmentary evidences of systematic development and by applied science separated them from superstition and gave to the world the principles of orderly development. Years of conjecture about mental species and their induced activities have left the world in the same chaos of speculations with regard to mental powers that Darwin and his co-laborers found existing concerning the development of organic life. This field is now ripe for scientific work. To do this we must be able to destroy the sense of limitation that now forbids the world giving orderly development to mental things just as limitation prevented the realization of connected and orderly development of organic things. This, we must continually insist, can only be done by developing the limitless vision that comes with a consciousness of the Absolute. This developed sense enables us to annul the sense of limitation, demonstrate the Fourth Dimension and as a result have power to destroy the limitations of matter whether in mind or in what is termed organic or inorganic matter. The Fourth Dimension is the operation of the One Absolute and Invariable Law, which law is the teleology of all things. We can be instruments for the operation of this law just in proportion to our overcoming the symbolical sense of things.

Development and growth are often accounted for by saying they are the result of experience. But this,

like many other explanations, fails to explain. Some people never learn by experience while others do. Men have repeated the same prayers, invoked the same aid in vain; they have seen one failure after another without ever realizing the insufficiency of their methods. They called this faith, euphoniously referred to as a faith that cannot be shaken. When analyzed in its true light it is nothing but limited vision. But it is possible to learn from experience, and learning means the acquiring of intelligence. From what source, we ask, does this intelligence come? A repetition of habit does not teach; likewise a repetition of experiences fails to teach some species. Why, we ask, does one learn from experience and another not? It is the theory of the Origin of Mental Species that learning from experience is the result of inspiration as described in the article psychology. There is a connection through immaterial intelligence between the thought-out unit experiencing and the Absolute Intelligence. Those who have this connection grow just in proportion to the degree of the connecting link. It has been my experience to see people regenerated from almost the lowest level and develop within months into intelligent and cultured men and women. This is a result of opening up this channel of communication or connection between themselves and the Absolute Intelligence. The process was, what we are here trying to explain, namely, the desymobilization of language which results in a consciousness of the Absolute. This I have been able to do for Whites, Indians, Chinese and Negroes. What would have required generations to do by the ordinary processes of development, I have been able to accomplish in two years. These specific

instances convinced me that the power of being developed through my work was the same power that was responsible for all growth. These were not phenomenal instances, but were the result of a well systematized method of impartation. Moreover, I continued these experiments for years with unfailing certainty of some measure of results.

The influence on the lives and characters of men and women as a result of the study of natural science is well understood within a limited circle. If, as we have asked before, this process of thinking produces a regenerating effect on the student, would it not, we ask again, be better to abandon the study of imperfection and turn our attention to the determination of this influence? However, should we turn our attention to this phase, the human mind, untrained and unguarded, would begin to speculate about it instead of continuing the line of light through which we realized it. Something which cannot be described or named cannot be taught directly, but must be the result of a process of writing and thinking just as harmony is the result of correct music.

The operation of Spirit-Immaterial Intelligence is the Fourth Dimension. This operation, however, cannot be described with a language composed of material symbols. The process of desymbolization of words is the key to the invisible Universe.

CHAPTER XIV

Applied Efforts

The value of the body to the individual increases in the same ratio as his intelligence. The lower orders of life which have no consciousness of their existence and bear no conscious relation to their environment experience no sense in the process called death.[1] While with man it is an experience of vital importance. His thought-out, and perhaps his inspired intelligence, having made a place for itself in organized society, there is naturally a painful sense in connection with forever severing these ties. His highly developed faculties of organization and consciousness of inter-relation, he realizes are at the mercy of the laws of decay of the body. To continue his useful activities, his body, he realizes, must be kept in a healthy condition. How to do this has, necessarily, been the subject of profound study.

In reading the history of the evolution and growth of the methods of restoring the physiological functions of the body to their normal condition, two things are constantly obtruding themselves, namely, metaphysics

[1] (To nature the individual is nothing, and her pressure upon him is indiscernible. He is not called upon to fit himself, he is not required to struggle consciously against anything. The course of evolution is imposed upon the species from without; the species lives and dies with the individual, but to the individual the program itself means nothing more than the inevitable succession of life and death.) Excerpt from an Editorial on Kultur, Specialization, and Arrested Species in the Scientific American, New York, November 2nd, 1918.

(or an influence outside of the body), and analogy. When we learn that life is not in the body we quickly discern the reason for metaphysical tangents. Furthermore, when we are convinced that all activity is mind, whether relative or Absolute, we can account for the theories based on analogy. If we admit, even for the purpose of experiment, that all is mind-power we discern the possibilities of analogous awakening in even such low degrees of mind as the activity of chemicals.

The mist that obscured our vision and prevented our seeing this was the material elements through which these powers or activities became visible to the senses. While we have been able to produce many of these activities through the medium of solid or gaseous substances the structure so held our attention that we failed to discern these powers or activities apart from the structure. That these activities exist apart from our bodily vision of matter there is no longer any doubt. What is this activity, we naturally ask, that exists beyond our bodily vision of matter, and yet whose very existence is dependent on the existence of matter? We are convinced that it is a relative form of mind. Professor Haeckel says we have never yet found anything that was not contingent upon the existence of matter. This will be true so long as we depend on bodily vision and the microscope. Even the microscope reveals only the obvious expression of this activity which has so long been regarded as mind and which is the psychoplasm that Professor Haeckel encountered in his biological researches. It is this psychoplasmic activity or relative mind which, when analyzed by the aid of immaterial vision, is revealed to be a highly intensified form of matter. Moreover,

we must have a psychoplasmic anatomy before we can understand the structural and physiological. But the secret of the whole matter is the existence of Mind that is not contingent on the existence of matter which we must understand before we make obvious to the vision of the mind the physiological functions of the psychoplasmic or relative activity. Furthermore, a knowledge of this Mind is necessary to the understanding of psychoplasmic animation and the preservation of individual existence through the control of its freaky and erratic susceptibilities.

In this work we have frequently used the term "applied science," but in considering the felt-out mind from a pathological viewpoint so many theories obtrude themselves that are so frequently allied to isms that we may escape some criticism by using the term "applied efforts." The distinction may be easily seen: one consists of efforts of men trained in experiment and fortified by a complete knowledge of natural science which protects them from the fascinating illusions of the senses. The other consists of the crude experiments and probabilities of the untrained human mind. But these crude efforts have often led us, by the very opposition they incur, into lines of light unthought of. It is neither necessary nor is it the purpose of this work to go into the technical details of the different branches of natural and scientific research. Neither is it within its province to criticise or antagonize. Peace only comes when war is over, and it is the hope of the Origin of Mental Species to end this warfare of science and religion with their attendant cults and isms and trace the tangible thread of continuity running through all

of nature's designs to its ultimate beginning and thereby reveal its value.

The applied efforts of healing methods in recent times, when analyzed by this process reveals the world's desire, which has been the inspiration of all of these efforts. The two prominent schools of chemical medicines, one acting through a positive and the other through a negative chemical process, are as far apart as ever. In spite of the power and prestige of these schools we have seen grow a system expressing itself through a widely diffused army of competitors using a process of manipulation. This process, with nothing more to depend upon than manipulation, has enabled a large number of people to abandon the use of drugs entirely. The question necessarily arises: If drugs were a necessity, how could we discontinue the use of them? On the other hand, if they received help from manipulation, in what way did manipulation help them? In the last few years we have seen a class of people steadily increase in numbers who do nothing except manipulate the spine. This manipulation method extended would require but one more step before we reach the mental or psychoplasmic state, and that would consist of some process of exciting the brain cells by manipulation. These people have been, probably unconsciously, gradually moving nearer to the vital activities of psychoplasmic existence and this last step would be the end of experiment along this line.

The substance of these efforts seems to be this: Everything beyond the range of bodily vision has been accounted for under the name of nerves. However, when we extend this nervous activity we find it merely

a material conception of the felt-out mind. This mind has been found susceptible to the mental activities of chemicals and manipulations. We are convinced it is merely a process of exciting, or stimulating, the felt-out mind to action. By attacking the spinal column they were working through the vital functions of the felt-out mind. Around this method, and on account of some remarkable things accomplished, they have, like their predecessors, built up a great system of pathology which it has failed to sustain. That the spinal column is closely allied to the brain there is no question. Then why not go a little further and manipulate the brain cells?

It would be helpful to read in connection with this subject what Professor Haeckel says about the evolution and development of the spine and brain. We will quote a vital and relative statement: "The long ancestral history of our 'vertebrate soul' commences with the formation of the most rudimentary spinal cord in the earliest acrania; slowly and gradually through the period of many millions of years it conducts that marvelous structure of the brain which seems to entitle the highest primate form to quite an exceptional position in nature."[1] We have explained in the article on psychology how the felt-out mind gradually developed, along with its growth, the sense organs, and we can see in Professor Haeckel's description the processes through which it has passed. If, as we have concluded, all of these methods of healing have been a process of stimulating the felt-out mind to action, we have only to extend this process to the manipulation of the brain cells.

[1] The Riddle of the Universe—Ernest Haeckel (Page 166).

In addition to these and many other methods of restoring the functions of the body to their normal condition has been the tentative belief, and often demonstrations, of a sidereal power or influence beyond the realm of functional and terrestrial activities. Even such an ultra materialist as Professor Haeckel refers to it. He says: "Like all other phenomena, the psychic processes are subject to the supreme all-ruling law of substance."[1] He may try to give it a material conception in keeping with his monistic philosophy, but he admits he does not know what substance is. In recent time the subject of this influence is being treated in a more practical way. The most dignified and practical presentation of it has been in the form of mental recreation, or we might say mental gymnastics. There has been developing along this line a process of writing that has been beneficial to the reader. While those not trained in philosophical deduction have regarded the statements made in words of the highest value, they have gotten in substance what they have overlooked in words. It is the style of writing more than the images written about that has been responsible for whatever benefit has been received. It is difficult to estimate the good these schools of reading have done. I have noticed people in all walks of life reading these pamphlets and periodicals, and when unacquainted with them I have seen obvious benefits through riding on street cars with them. Then the personal testimonies have been numerous. It is a well-known fact that crude and unsophisticated people go to college and after a few years of study acquire something that is not included in the curriculum. This is often described

[1] The Riddle of the Universe—Ernest Haeckel (Page 91).

under the general name of culture, but in the generally-accepted meaning of the word, it does not describe it. We have reference to that mental poise and resourcefulness which expresses itself in a broad comprehensiveness. We have referred before to the subjects of many of our text-books and classics. We have before, as now, alluded to the benefit derived from reading them, but asked then and ask again if the benefits received would not be multiplied if the subject matter were changed.

If instead of such monstrous scenes and hideous characters, there were substituted principles and ideas expressing loftier sentiment, nobler ideas and progressive endeavors, would we not be mentally and physically benefited—educated in a conventional sense?

We have before called attention to the danger of reducing everything to some form of ritual or manual prescribing some form of physical or mental exercise. This is the result of the very nature of the image-producing mind. This danger has become very obvious among these people and is the broad highway to oblivion.

There is a style of writing from which we derive substance. To determine the nature of this and develop it is the way out of the human imagery consisting of classified impressions so long mistaken for knowledge. Moreover, we are convinced that this is responsible for the popularity of some writers in spite of their repetitions of tedious details. In the novel which works on our feelings and which has such a strong hold on the public, this element in the works of the masters is counterfeited by popular writers magnifying secondary sexual traits. In modern times writers come like mushrooms and like mushrooms they go, while a few are like the poet's brook.

Beyond doubt there is a divine element which enters into the works of man, and this element causes them to live whether the element is intelligently interpreted or not. Undoubtedly, the different schools of mental gymnastics, the schools of declaring a higher hope on earth as well as those who claim to have a process of determining the Absolute Mind, have found something which carries beyond the range of human hope. To take up this line of light and determine its possibilities is, I believe, worthy of the consideration of our most learned scientific men. Moreover, I am convinced it is the method whereby we will solve the riddle of existence, determine the nature of Substance and thereby find a place for ourselves in the Absolute Mind from which we will be able to view natural phenomena from consciousness outside of itself.

The words of some speakers and writers have more power than those of others. What is this potent influence? What potentializes words? Why do men with college educations employing nicely turned phrases and correct diction seek audiences in vain? Why do men untrained in the art of expression hold audiences of great numbers, and without educational advantages become men of marvelous influence and large parts? In the article on The Origin of Material Species, I stated plainly: Had the men who were analyzing matter for the purpose of finding life turned and analyzed the intelligence with which they analyzed matter, they would have found life and perhaps realized the presence of something higher and holier than they believed available to man here on earth. However, we are considering this subject in connection with efforts to restore the physiological functions to a normal condition through a

process of reading, and we must at present keep within this sphere for fear we become confused.

If we extend the process of manipulation to a method of exciting and stimulating the brain cells, why not go a step further and use words potentized with Substance? Moreover, this method has a two-fold advantage. We are not only benefited mentally and physically by this method, but we are developing a process of conscious utilization of a Power that will, in proportion as we understand it, make us supermen.

The most important factor in this process is repetition. The effect of repetition, as we know, is impression. We repeat the words of a rule in arithmetic until we have seen the significance of the rule and eventually the words of the rule are forgotten but we retain the principle. This method would soon lose its significance through familiarity of symbolical meaning but this is overcome by repeating the same idea or declaring the same truth through new situations. Writing or talking of life's innumerable activities with relation to the Absolute has the effect of illuminating them with divine hues and bringing us nearer to the source of all illumination.

Our philosophers and theologians make these same statements and wonder why they cannot see what people of less education and mental training claim to see. This has been the irreducible substance in the world's intellectual crucible. But there are people in the world today who have dissolved this heretofore irreducible substance and have seen the light which is the goal of all intellectual effort.

The persistent declaration of a thing makes it real to us. Now if we can get an arrangement of symbols

that declare the existence of an idea in its Absolute sense, we have started right. If we then desymbolize the words and endeavor to see the Substance of the idea in Principle, we through this channel leave the world of symbols and emerge into the presence of Reality. Thus the statement that God is the only Substance and that this Substance is all there is, persistently declared, along with the knowledge of desymbolization that makes the transforming mental and physical obviously a series of pictures and impressions that are only real to the bodily vision and mentality, results in the growth of the reality of the former and the consequent growth of the knowledge of the unreality of the latter.

This we believe to be the process that makes possible the experience cited by Professor Dewey whereby problems are solved as a result of repeated impressions. He says: "Suppose an individual is in a dark room, with which he is wholly unacquainted, and which is lighted up at brief intervals by an electric spark; at the next spark he has, however, this vague basis of expectation upon which to work and the result is that he apperceives somewhat more. This apperception enables him to form a more perfect anticipation of what is coming and thus enables him to adjust his mind more perfectly. This process of apperception through anticipation and reaction of the apperceived content upon the completeness of the anticipation, continues until during some flash he has a pretty definite and perfect idea of the scene before him although the spark lasts no longer than the first and there is no more material sensuously present."

Years of investigation and experiment has convinced me this is the secret of the work accomplished, in pro-

portion to their knowledge of the process, by the different cults, religious and intellectual, that are actually doing wonderful things as a consequence, they claim, of a nearer approach to Truth.

Among the numerous cases that came under my notice through my work as a metaphysician was one of a boy of fifteen years of age with the mind of a child of five. As in all such cases many efforts to help him had been made including some metaphysical efforts.[1] Instead of limiting him and saying that he could not understand and talking to him of childish things, I took up the subject of what constituted life. I used, of course, the simplest words and phraseology and talked to him in a playful, bantering tone of voice which children of this type love, and it was marvelous what he was able to grasp. I then taught him the difference between number in principle and figure in outline or image. I then followed this with an applied effort in the form of examples in addition, subtraction and multiplication. However, I held the pencil and made the figures myself so his attention would not be diverted from the numbers in principle to figures in outline or image. Although I gave him but a few lessons the neighbors marveled at the change in him when he returned home, where he afterwards entered school. Of course, so much could not have been accom-

[1] (The same Power that stimulates the felt-out mind also vivifies the thought-out mind but for the purposes of education the process is vitally different. Those exercising this power limit themselves to a knowledge of the power itself which is sufficient for the adjustment of the felt-out mind. This method, however, only stimulates the thought-out mind with nothing for it to act upon or express itself through. The thought-out activities which constitute our education must be the medium through which the Ultimate element is availed or else we have only an intensified human ego.)

plished had I not been able to potentize my words with Substance. But the realization of the meaning of words has this effect, besides, it is the secret of all education, i. e., the desymbolizing of words. It is this desymbolizing of words I believe to be the secret of the mental processes which have proved their worth in recent years.

Everywhere and at all times we see postulated this all-pervading Substance under different names and conceived of in different forms. In modern theology it is an anthropomorphic God; in the Westminster Confession of Faith it is: "A most pure Spirit invisible without body, parts or passion." And such representative scientific men as Professor Haeckel recognized it in the form of an unknown Substance.

Pain, which has been often referred to as both a punishment and an agency, is nothing but an experience which when properly understood becomes an example. In the Gospel according to St. John this view of affliction is sustained by Jesus in the following incident: "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."[1] Mortal existence with its attendant problems affords us an opportunity to demonstrate Substance.

Pain and affliction, we are convinced, exist in the felt-out mind, are mirrored in the thought-out mind and are destroyed by the Absolute Mind. The lower orders of life which have no thought-out mind do not suffer

[1] Bible—John 9:1-4.

pain as we understand it. While pain is the result of an abnormal condition of the felt-out mind, this mind would have no sense of it. The sense of suffering is, in all acute forms, in the thought-out mind. Hence the benefits received from these mental processes result from the Absolute Mind which destroys the sense of pain even when the cause remains. This was brought to my notice from patients in a stage of disease beyond this educated sense of the Absolute Mind to cure who were entirely relieved of pain and passed away without a sense of suffering. This also uncovers one of the dangers in metaphysical work which often results in sad disappointment. Persons will employ a metaphysician and the pain will be quickly subdued and the patient will appear greatly improved. However, in the course of weeks or months the patient will become worse again and without apparent suffering pass away. The cause of this is the sense of pain has been destroyed in the thought-out mind, but the cause of the pain, the diseased condition in the felt-out mind, has not been destroyed. This was especially noticeable in consumptives. While the state of misery suffered by these people can be overcome by a comparatively limited knowledge of Substance, it takes a complete realization of the Holy Ghost to destroy such a relatively vital disease. Inversely this convinces us that the disease is in the felt-out mind and its consciousness in the thought-out mind.

In connection with this subject there are those who use the term "prayer" in designating the method of availing themselves of the help derived from Substance. These are included among those referred to who derive help from reading, but there are those who do not give

their method so religious a significance. In his Epistle to the Hebrews, chapter XI, verse 1, Paul says: "Now faith is the Substance of things hoped for."[1] Here he makes a distinction between the thought-out picture of hope, and faith that is derived from Substance. This is plain when we know that Substance is never seen by the human mind and the human soul, at its best, is but an emotional sense of it. It is this thought-out picture of faith in the form of human hope that has so long ensnared our faculties and kept us within the scope of its imagery. Here we learn that prayers impelled by the human mind and uttered by the human voice go no farther than the sound of the voice. Likewise mere human efforts to help or comfort others never go beyond the range of mechanically expressed energy. Whenever decay in the body has set in and has been arrested, this effect can be attributed to two causes; either the stimulation or excitement of the felt-out mind through chemical or human energy, or else the person who has been the instrument or agency through which help came unconsciously imparted to the patient some degree of Substance. However, in the last analysis help seemingly derived from chemical action, manipulation or human energy, was the result of Substance unconsciously communicated, for without Substance, which is the source of all action and power, there can be no action—not even chemical or human energy.

While it is not our intention to make this a pathological work, we are considering the origin of diseased species for the purpose of tracing them to their mental origin and thereby account for the origin of mental processes of healing disease. Moreover, the value of a healthy body and mind is obvious to all and is of vital interest to

[1] Bible—Hebrews 11:1.

mankind. We do not, however, intend to let ourselves be drawn too far into this subject for it is our thesis that the study of health will produce health.

One would naturally suppose, and it is the claim of some schools of metaphysics that insanity would quickly respond to this method of normalizing the mental functions. This has not been sustained by practice. The cause of this we believe to be accounted for by much insanity originating in the felt-out mind. Not, of course, those healthy physical specimens who suffer from forms of hallucinations, but we have reference more especially to those persons who are regarded as insane. What has been described as extreme nervousness bordering on insanity, I have seen respond quickly to mental processes. In fact, physicians who regard these new cults as nothing more than mental soothing syrups, are continually recommending them and admit the benefits received. But some forms of disease classified as mental have not responded to treatment as they should.

The reason for this, we have suggested, is the fact of their having their origin in the felt-out mind. We have explained that pain existing in the thought-out mind as a result of a diseased condition of the felt-out mind has been removed while the disease continued its consuming function. Likewise in these cases of insanity the cause is unremoved. To overcome such cases an understanding of Substance with its intensified potentialization of words is necessary. We might here mention that words are potentized just in proportion that they are deprived of their human meaning. In fact it has a striking resemblance to the theory of homeopathy in which the drug is believed to be made medicinally more effective by attenuation.

CHAPTER XV

Physiology

Since the human body is the most valuable thing we possess, necessarily the most useful application of science would be to this body. Furthermore, until the nature of the body is understood we will never know whether our treatment of the body is correct or incorrect. Besides, human life manifests a potency and an impotency which are appalling in both their positive and negative sufficiency.

Three questions must be answered before we can claim to have a scientific understanding of human beings: the first is, What is Life?—the second is, What dies?—the third is, What is matter? When a body lies before us from which life has disappeared, we no longer talk to it, neither do we give it medicine or think about its comfort. However, the body is still there before us. The only conclusion to be reached from this illustration is that we were administering medicines, talking to, and comforting some activity of the body and not the body itself. If the body were the human being or factor in the problem, we should continue to talk to it, administer medicines to it, and comfort it.

The habit of treating with indifference or making flippant replies to questions and suggestions on this subject is inconsistent with our present knowledge of this subject. Humility is not a human trait, it is something higher. Yet humility is the only channel through which we can establish in ourselves the norm of progress. The

three vital questions must be answered and the only way to answer them is by example rather than precept.

The body possesses a mentality, or, according to the theory of the Origin of Mental Species, a mentality possesses the body and expresses itself through the actions of the body. While the thought-out mentality expresses itself through audible sounds, the mentality controlling the body never expresses itself except in action. It had its time, tides and seasons before the powers of thought in a human sense existed. Even under the influence of the thought-out mind or human consciousness it carries on its processes in spite of the most fervent desire for a cessation of some of its activities.

We must learn the origin and nature of this mental species which comes into existence whenever and wherever the conditions which constitute the law of Genesis generation becomes complete. Conditions by which this generation is made possible of necessity constitute a mentality which must have existed before organic or even inorganic activity, as we understand it, came into existence. We may extend this process backward or forward to the period of the utter extinction of material phenomena, and in spite of its self-consuming and dying processes there is an inexhaustible source of activity which transcends it all. The felt-out mind ceases to act and man dies but the power that generated that man will generate another. To understand physiology we must learn the nature of this mentality. Sometimes this mentality will linger for years in an imperfect state and suffer intense agony, sometimes it seems impossible to destroy it, and then again, without any apparent cause it will cease to act. If it were a law of itself existing by

virtue of its own self-contained and inherent power, it would not do this. The fluctuations, variations and peculiarities of this activity which feels its way through the period of its natural existence show conclusively that it is under the influence of some greater power of which it is but a satellite. No deduction ever made from this felt-out mentality has ever been reduced to a law. We will never understand this activity until we understand the power which makes it possible.

The law of action through an immaterial medium which constitutes the metaphysics of the theory of the Origin of Mental Species explains this. There is a connection through the medium of intelligence which does not depend on distance, space or matter. The men whom we have studied, and learned to think and feel with, through their teachings we reflect and are in touch with although we have never known them personally. We may have studied under teachers in early life and become separated from them; we may even have forgotten their names but the intelligence they imparted to us connects us with them. This medium is the one great Intelligence that each of us has become conscious of. This intelligence influences us, governs our lives and to the extent that we understand it we are controlled by it.

The name for the mental species which expresses itself through action and which the ethical writers have tentatively named felt-out mind, we have adopted in this work because it had gradually developed as a result of scientific research, and, what is still more important, the symbols or words used to express it have a generally understood meaning. This felt-out activity which as-

sumes to be the life of a person has a feeble and very uncertain hold on the power which makes its existence possible. It is with this activity and alien power we must get acquainted if we are to ever understand its phenomenal nature. We must learn that its fluctuations and variations are a result of its being an unintelligent mirage of a greater power of which it is not a part, and as a result has no method of increasing its diminishing strength.

The mental species consisting of the felt-out mind is an evolved self-sufficiency. The highest expression of this is a healthy physical man. When this man manifests disease of any kind, it is a result of the mental species or felt-out mind becoming deranged.[1] That is, the arrangement it has made for itself and which constituted its habit, self-sufficiency or normal condition has become abnormal. Here is the origin of disease. Sometimes one part of the body will manifest most trouble, but the cause of the trouble is the imperfect state of the felt-out mind. Being merely a habit and having no intelligence except habit, this mental species has no method of restoring its action to the normal condition constituting its health. The highest expression of this mentality being fear, it is thrown into a state of panic and manifests what is termed nervousness and fever. Nervousness and fever being consumers of both energy and heat, this felt-out activity commences to consume itself. This consuming in its most malignant form is called consumption. However, the whole proc-

[1] (Disease, as we have seen, is a perturbation of the normal activities of a living body, and it is, and must remain, unintelligible, so long as we are ignorant of the nature of these normal activities. Thomas H. Huxley.) Science and Education (Page 300).

ess, whether it is mild or malignant, is consumption, i. e., the consuming of vitality or energy.

It is interesting to note here, in connection with the discussion of consumption, that the name implies that it was correctly diagnosed before the Christian era. Nothing has since been added to this diagnosis. While the effect of the disease has been studied and much has been learned about its phenomena, yet so far as its cause is concerned the medical practitioner is as much in the dark as ever.

When we have learned to work in the Fourth Dimension or Absolute life, of which the felt-out mind has no knowledge, we see the cause of this consuming and its remedy. As the plant has no knowledge of the existence of the sunlight without which it cannot live, just so the felt-out mind has no knowledge of the unseen light of life without which it cannot live. If we take the plant and place it in a cellar it withers and dies for the want of sunlight. The felt-out mind dwelling in darkness and having no more power to restore itself to where the light is shining than the plant has to remove itself from the cellar into the sunlight, it must wither and die. Vaguely conscious of this, thousands of people go annually to the high and dry altitudes where the sunlight is more constant and intense. They provide themselves with a reclining chair, sit in the sunlight, eat nourishing food and eventually pass away. Viewed in the light of the theory of the Origin of Mental Species, the explanation is simple. While food sustains the mass which constitutes the mortal body, its life is something wholly apart from food and sunlight.

Jesus of Nazareth left some precepts and examples which, while they have been little understood, have never

lost their interest for mankind. In connection with this explanation it might be well to consider His parable of the "True Vine." Likening His mind to life, He said: "I am the true vine and my Father is the husbandman." Meaning by this that His mind was cultivated and controlled by the Absolute Mind of which it was an expression. This belief He explains in the next paragraph when he says: "Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." He further supports His declaration of the purifying and cleansing power of this infinitely derived mind by saying: "Now ye are clean through the word which I have spoken unto you." He further explains: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." This correctly describes the condition of the consumptive we have described before. First, making an illustration of our own for the purpose of illumination, we take for example the breaking of a branch from a grape vine. According to natural science the sunlight and fresh air are the life of the vine. But if we break a branch from the vine and lay it on the ground the very fresh air and sunlight which we supposed contributed so much to the life of that vine will cause it to wither and consume. It is certainly evident that the consumptive sitting in his chair absorbing the sunlight is just another branch broken from the vine. When understood, this is a vitalizing lesson and explains the meaning of this strange Man when He said: "I am come that they might have life and that they might have it more abundantly."[1]

[1] Bible—John 10:10.

The works He did were the result of His being able to command this life and impart it to others. When we are unable to do this, we are like a branch separated from the true vine or substance of life. The vine is this life unseen to the senses and which is available to us when we have developed the sense of it. This, we are convinced, is Christ—the God of the Bible and mystics. This is in accord with the theory of the Origin of Mental Species and which natural science has not and cannot explain, since in the ordinary sense of the word natural it is not expressed. The felt-out mental species is natural but is never part of the real substance of life which in its correct sense is natural. Only through an understanding of this mysterious relation of the felt-out mind to the Absolute will we ever be free to live an unfettered natural life.

Here we realize the necessity of a physiology which will explain all action and inaction as a mental process dependent on its relation to the Absolute Mind. Heretofore physiology has described the processes, activities, and phenomena incidental to and characteristic of life and living organisms and a study of the functions of the organs during life. The physiology based on the conclusions expressed in this work must cover activity alone. Any departure means studying effect instead of cause. Phenomena are never anything more than phenomena. Therefore deductions made from them are always phenomenal and necessarily liable to the variations of phenomena. The body is merely the result of this mental action, which mental action constitutes the human being which eventually blends, through developing the thought-out mind with the Absolute or Divine Mind. This men-

tality, which has no consciousness and is merely a law of self-preservation through procreation, and which we have named the felt-out mind, must constitute the physiology of mankind since its activity constitutes the functions of man.

However, the remarkable feature of this physiology is the revelation that the remedy for functional disorders (there are no organic since the organic is merely the functional made obvious), does not exist in itself. Learning its nature teaches us its insufficiency and the very knowledge of its insufficiency causes us to leave its amazing and fascinating phenomena and get in touch with the power which makes its existence possible. It is the purpose of the Origin of Mental Species to lead phenomena chasers out of this endless maze of mystification into the science of life wherein and whereby we will derive power to restore the functionally disordered mentality constituting the felt-out mind to its normal condition.

When my attention was called to the availability of this power, I set about earnestly to determine for myself if such a power were available to men here in earth.[1] The results were both startling and remarkable. I learned it was possible, under the process of dematerialization of symbols and symbolic language to see in sufficient effulgence to influence the action of the body, something that I had often caught glimpses of before in my life. The inspiration which had given me the power of concentration, made readable and appetizing abstract books, and moreover had often cast an unaccountable glow of light on the page and warmth in my

[1] (God is not the God of the dead, but of the living.) Matthew 22:32.

body, was but a glimpse of this illumination that when seen sufficiently and realized correctly restores all of the functions of the body to their normal condition.

I was so situated that I had much time for reflection. Living the life of a camper in that eternal dreamland, the Pike's Peak region, I let my mind become a transformer of life through tangents with truth. During this time I found opportunities of testing the power as it came to me. My first experience was with a man more than sixty years of age. I was asked by his wife to try to help him. The man was suffering from consumption in an advanced stage. I could not be mistaken as I knew more about this than any other subject on earth. I had seen nothing else and heard nothing else talked about for years. I had reached the conclusion that all life was functional or mental and that this life was not an entity. Moreover, I was by this time convinced that the all-pervading power that I had seen was life in its correct sense and that this life could correct the functions of the body. Working on this basis I undertook to realize this power for him. This I did while near him and occasionally through the day and night following. The man was completely healed. The expectoration immediately stopped, the swelling went down and he was apparently perfectly well. His eyesight was incidentally restored. I met him years afterwards and he was still a well man. I afterward studied metaphysics and carried on experiments covering a period of a number of years. Being situated in what was at that time the Mecca of consumptives, besides many who sought help for every disease known to man, there was never wanting material for study and observation. There

were many with limited means and some with no means at all. I treated all who came alike, whether they had means or not. In this way I never wanted for work and as a result of application I improved steadily myself, and through association and conversation sounded the depths of many minds. I never permitted a condition, however persistent, to become a law, and in this way avoided the fascinations of phenomena. As a result of this mental attitude I was able to see the cause of the variability of functions and their remedy. Hundreds of organic and functional diseases of the worst kind had yielded in a manner that left no room for doubt. However, if there was room for doubt as to its nature and application there was no question as to the results, and the results are necessarily effected by some power. The existence of the power had been proven and to determine the nature and method of availing ourselves of this power is the work of science. Its first effect was the highest possible evidence of its pure nature. This effect consisted of the removal of false appetites, false passions, profane thoughts and words. This was sufficient hint as to its origin and nature; however, this is something each one must see for himself.

This physiology is therefore based on nature and the principle of nature. All diseased action will be classified under the name of unnatural. The unnatural we will treat as merely phenomena resulting from deranged functions. The natural we will define as the law of sustenance and procreation which should exist without pain, passion or acquired traits. When we have reached the stage of the realization of the law of health, the study of disease becomes not only distasteful but

offensive. This is but another proof of the nature of the power referred to previously. Therefore, the study of disease is not a part of the work, but inversely serves as a background to the study of nature in its normal state. Furthermore, nature in its normal state, that is, separated from its induced activities, presents something higher than we have been taught to realize. It is the physiology of this nature which we wish to constitute the physiology of functions and not of their abnormal variations under the influence of induced activities. The function bears the same relation to the activity we have named nature expressed through the felt-out and thought-out minds that the numeral does to the principle. It is merely the expression of the one activity. Necessarily the remedy for a diseased condition must be through the activity and not through the function. While the activity is merely organized chemical energy, it is mental. This explains the origin of mental species. The feeling, or felt-out mind, is organized chemical activity.

It must be admitted that one chemical will affect the action of another chemical for this is the law of chemistry, but this very action has kept us from seeing farther. While a dormant condition can be stirred into action by chemical activity, and vice versa, and excited chemical condition can be normalized by chemical action, it has no permanent effect but lasts only as long as we continue to administer or apply the counter chemical. Sometimes chemical action has removed obstructions and dormant conditions have been stimulated into action, and as a result nature has resumed its natural course. This must be admitted and understood if

we are to remove this obstruction to further research. Sometimes climate, which is but chemical action, has had the same effect and persons have been restored to health. Sometimes without either chemical or climate, persons in hopeless conditions, quite often consumptives, have suddenly regained a normal healthy condition. To say that chemicals have no effect on the body in the light of experience would be ridiculous. On the other hand, long ages of experience and experiments, that is to say evolved and constructive knowledge, has proved that it does not possess the power of restoring life. Chemistry, mathematics and ethics are the holy trinity of humanity; they border on the eternal sea of silence where the human intelligence ebbs and flows under the influence of an unseen and unknown power. They are the bridge which has carried us over superstition and phenomena; they have been the beacon lights which have beckoned us on even when we knew that further progress was suicidal, for they led us to the point where man saw relative nature and, realizing their insufficiency, looked farther; this look is the dawn of metaphysics. It is the first glimpse of the Light that is the light of the world. It is the principle of science or rather the intelligence that constitutes science, and when seen intelligently not only explains away intellectually but annihilates phenomena. It is the Principle that will not only enable man to determine the cause of all action, but it will enable him to understand the natural man along with his variations which we do not find in organic or inorganic chemistry. From this we will learn that the natural man is not an entity in itself, and neither is it intelligence, and as a result we will no longer be deceived by it. This will

cause us to cease to look for something in what, when reduced to its last analysis, is nothing. It is a common knowledge among inventors that their stock in trade consists largely of knowing what will not work. By destroying phenomena we find principle, and this is Science. Why should not this method be applied to the human body? If we cease to be deceived by chemical affinities and reactions and the peculiar fluctuations of the activity of the body, which activities are the result of the ebb and flow of Absolute life, we will be free to continue our investigations until we have found and availed ourselves of the source of all being.

In the light of the theory of the Origin of Mental Species, such statements as the following by the eminent English Microscopist, Mr. Phillip Henry Gosse, are intensely interesting and helpful in this line of investigation. Mr. Gosse writes on page 422 of his work entitled, the "Microscope": "We are so accustomed to see certain of the vital functions of animals performed by special organs or tissues, that we wonder when we find creatures which move without limbs, contract without muscles, respire without lungs or gills, and digest without stomach or intestines. But thus we are taught that the function is independent of the organ, and as it were, prior to it."[1] According to this statement, which agrees with our own conclusions, the organ is the result of the function and the only physiology is the physiology of the functions. The functions, according to this conclusion, exist before the organs come into existence, and as a logical conclusion the principle of the functions must exist after the organ has dissolved and the functions ceased.

[1] The Microscope—Philip Henry Gosse. (Page 422).

While it might seem out of place here we have learned to handle a subject while the subject and its correlatives are fresh in memory. How, we might ask, does a function become an organ? To begin with we might cite the very simple practice of using smoke to determine air currents.

This is often brought to our notice by watching the exhaust from a locomotive. If compressed air is exhausted into the air there is no visible activity; if steam is exhausted we are enabled for a short period to see the effect of the exhaust; when smoke is exhausted the action is still more obvious. In fact, if the unfolding rings of dense black smoke were made permanent we would have an organ. Thus an organ is merely a function made obvious.

Professor Tyndall in one of his lectures on sound said: "Scientific education ought to teach us to see the invisible as well as the visible in nature, to picture with the vision of the mind those operations which entirely elude bodily vision; to look at the very atoms of matter in motion and at rest, and to follow them forth, without ever once losing sight of them, into the world of the senses and see them integrating themselves in natural phenomena."[1] It would be well to note that Mr. Tyndall says we must see these functions "with the vision of the mind." Here he clearly distinguishes between bodily vision and vision of the mind. Surely it is no more difficult to see a function which has expressed itself through matter, apart from matter, than it is to see a function in mathematics which has expressed itself through figures. When we remove the obvious we see the Idea. This vision of mind, according to the Origin

[1] Sound—John Tyndall (Page 36).

of Mental Species, is the result of the induced realization of the Absolute Mind as a result of the concentration of mental faculties on the operation of natural law in the form of functions. The further we trace the function the nearer we approach the idea of the function, and which idea and the intelligence that governs it constitute the function in its ultimate and Absolute sense. It is the effect of these ideas and the principle that governs them on the mind of the student that is the cause of all education and growth. This is why so much progress has been made in the last century. To the unconscious effect of this on scientific investigators can be traced our great legacy of light and learning.

This vision comes as we know, in a measure, from the study of natural science. Apperception takes the place of perception and things become visible which before were invisible to the bodily senses. But even with this faculty developed to its highest possible development, it is difficult to separate the natural from the unnatural. This apperception, as we have just said, comes as a result of an unconscious realization of the Absolute Mind. But this is not sufficient. To see the natural in its true light and be able to separate natural law from phenomena, we must become conscious of the Absolute Mind; let this mind take control of us and as a result we see natural law and its activities apart from ourselves. Then, and only then, are we able to study the Origin of Mental Species without being constantly harassed and tempted by natural phenomena which is forever ready to impose its deception on the credulous senses.

Such a realization of the Absolute Mind as came to some of the characters recorded in the Bible turned to

the study and explanation of the functions of nature, inclusive of man, would establish a school of science which would be science indeed.[1] These men saw the Universe of Principle of which obvious nature is but an inverse and unstable mirage. To see this Principle as St. John saw it and then use this Light to explain nature and its functions instead of being satisfied with apocalyptic visions is the only way man will ever know himself, as well as the world of nature, and be able to protect himself from unseen powers. Then will the three mighty powers referred to by Huxley, "the power of an invisible God, the power of my fellow-man, and the power of brute nature," become the fulfillment of the prophecy of Isaiah and peace will reign in proportion to man's understanding of them. Man will know God, he will know nature, and he will know and protect himself from brute nature, which brute nature consists of the unnatural in man.

We have heard a great deal about the "intelligence of nature." We must, however, make a distinction between the intelligence of nature and intelligence about nature. The intelligence attributed to nature is not intelligence at all; it is instinct. It is merely nature, and nature is not intelligent in the conscious sense in which enlightened man uses the word. The bird builds a nest for the same reason that the blood circulates through its body. The bird has no more control over the apparent freedom of one than it has over the other. Because we with our intelligence about nature can see where the bird can choose in building and not building

[1] (Metaphysics is the oldest of the sciences, and would still survive, even if all of the rest were swallowed up in the abyss of an all-destroying barbarism.) Immanuel Kant, Critique of Pure Reason, page 25.

a nest, we think the bird can do likewise. We are giving the bird credit for something it does not possess. We have read much about the faculty of location along with other attributes of primitive man, but while possessing these he herded no cattle, cultivated no ground, and laid up nothing for unseasonable times. The faculties he possessed were not intelligence in its correct sense; it was merely habit. Had he been intelligent he would have conserved some energy as well as dissipating force. The intelligence of nature we hear so much about does not teach the nature of natural things.[1] Men who live in the forest and are physically near nature often know the least about it. This is the point where primitive man loses his unconscious hold of the Absolute Mind through the beginning of reason and the consciousness of correlatives and becomes superstitious. Likewise at this same period in the dawn of Spirit influence on the senses, the religious mind lets go of natural intelligence and reverts to superstition.

While the last statement carried us far into the realm of the thought-out mind, it uncovers something that man has often caught glimpses of, i. e., the periodic law. The natural man with his intelligence of nature, which is merely habitual and periodical, gradually gives way to the inspired man with his intelligence about nature until the purification of his mentality enables

[1] (The whole bee and ant community is unintelligent, stagnant. Aside from the merely mechanical business of getting food and reproducing, there can be no community of interest . . . Whatever originality the bee and the ant may have originally possessed, the perfect discipline and complete protection under which they have so long lived have reduced them, ages ago, to mere automata.) Excerpt from an Editorial on Kultur, Specialization and Arrested Species in the Scientific American, New York, November 2, 1918.

him to see his own Substance, or spiritual self, and this sight reacts on his natural attributes. The periodicity of functions is a law of nature which will be understood when men are able, through the Absolute sense, to see the functions apart from matter. Through this form of knowledge the time, tides and seasons of all things will constitute the physiology of nature. Such tangents with this periodic law as hinted at in the nature of our tidal ancestors will be highways to the higher hope on earth; the tides of the ocean will carry us farther into the realm of periodic and tidal action until the tides and periods of mind will be understood. Blood and water will no longer be their classification for the function will be understood and this understanding will erase forever from consciousness the material sense of things.

CHAPTER XVI

Psychology

The study of the phenomena of the mind under the term psychology has resulted in the same chaos of conjectures and speculations as the study of the functions of the body under the term physiology. From all of their study and investigations they have never deduced a law of any permanent value. Moreover, I am told by ethical students that much that was formerly regarded as substantial has been abandoned. Of course, in writing on this subject I have reference, as I did in writing about physiology, to its relation to the fundamental principles that must in some way be responsible for the origin of mental activity. While we do not deny these researches have had an enlightening effect, they have also been responsible for much cruelty resulting from the influence of such branches of it as criminology. It may be claimed, and with some reason, that the cause of the genesis of thought lies in the realm of metaphysics. Likewise, however, could the different medical schools say they have nothing to do with life or death, they only treat diseases. Genesis and decay imply a cause and effect and any method whose purpose is to explain life or death must of necessity carry its researches beyond mere phenomena.

Unfortunately the students of psychology have devoted their attention mostly to the study of diseased mentalities instead of healthy ones. Just as healers of diseases have devoted their time to the study of diseased

instead of healthy men. In fact, so prone is the human mind to this depraved tendency that civic bodies of women organized for the betterment of humanity have, almost invariably, plunged into the vice of the community instead of devoting their energies to improving the environment of those they would help. This tendency has been the ruin of many well-meaning men and women, thus verifying the poet's words: "First we endure, then pity, and then embrace." Had we devoted the same energy to the study of healthy minds and bodies for the purpose of discovernig the cause of health we would have grown healthful and moral ourselves, and as a result demonstrated something we will never know by speculation. An eminent philosophical writer has said: "To know more we must be more." It is certainly logical we can never be more as long as we devote our best energies to the study of diseased instead of healthy conditions. Indeed, it is most pathetic, this effect of studying evil when one has reached the point of the contemplation of good. Therefore the only psychology should be the study of healthy minds and thereby learn the cause of health; just as the only physiology should consist of the study of healthy bodies and learn the cause of health.

The religions have devoted centuries to the subject of mind with very doubtful results. The cause of this has been their utter want of knowledge of what constituted mind. They, unlike the political economists who have made evil impersonal, devoted all of their energies to the repression of personal morals for which the human mind is but indirectly responsible. Immorality, in a personal sense, is caused by the demands of the

body or the felt-out mind. This mortal law, cause or mind which Paul so clearly described in the twenty-third verse of the seventh chapter of the Romans, is again vividly described in the sixth and seventh verses of his eighth letter to the Romans. In the first instance cited he says: "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."[1] In the second instance (revised version) he says: "Because the mind of the flesh is enmity against God."[2] If the religious zealots had studied their Bible more as a psychology and less as a history and code of punishments after death, they would have acquired some definite knowledge of mind and the source of its temptations. The thought-out mind which has been the subject of psychological study is but the mirror or consciousness of the feelings of the felt-out mind. Here is where the evolutionist has outdone his powerful rival. The felt-out mind having occupied the attention of the anthropologist and political economist, they have built on a more substantial basis. As a result of this the lessons they have learned are becoming an important part of the curriculum of the universities, colleges and public schools. After years of cullings of tangents with truth in the industrial and economic battle of the past twenty-five years, it was with inexpressible joy we read a work on ethics by Professors Dewey and Tufts written for this purpose. Such books are now becoming numerous and portend that they will put intelligence into education. They are an epitome of the ages of mental warfare

[1] Bible—Romans 7:23.

[2] Bible—Romans 8:6, 7. (Revised Version.)

and are wonderfully free from the influence of induced activities and the phenomena of the thought-out mind. Devoting their investigations entirely to the history of the natural man and his relations, they have avoided the lure of mental and physical phenomena.

While society has, as a result of laboring under the belief of an endowed conscience, tried to correct man through teaching duty and obedience to conventional laws, it has overlooked the important fact that there existed a more exacting law "within his members" expressing itself through procreation and self-preservation. So powerful is this law, and so well did the master Christian understand it, that He, not only once, but always forgave the woman. An intelligent understanding of nature is the only method through which we will ever demonstrate a healthful religion. Not knowing ourselves we condemn others for doing the very things we may some day be guilty of, and in turn suffer the same condemnation. Every philosophical radical is familiar with the cruelty of those who regard themselves as religious examples. However, this cruelty is always unconscious, for was it known as cruelty to those who practice it, this knowledge would destroy it. The last conclusion implies the necessity of a process of mental analysis or psychology which will awaken us to the realization of the possibility of unconscious cruelty.

In our efforts to reduce mental phenomena to a working basis, we have gone to the extremes of either the doctrine of total depravity or the theory that sin was merely a violation of a moral obligation which moral obligation was largely a matter of geography and ignored entirely the scale of perfection constituting the

Holy Ghost. The theory of the Origin of Mental Species, when understood, reveals the fact that there is an invariable law which we have named Absolute Mind. This law cannot be violated if we wish to enjoy health, happiness and peace of mind. Moreover, this law never punishes but we suffer as a result of deviating from it. Just as ignorance of law excuses no one here in earth, so ignorance of this higher law exempts no one from suffering when it is violated.

While that large part of the world under the influence of religion has been most attentive to the sins which find their origin in the law of procreation, they have neglected those arising from the law of self-preservation. As a result of this there has developed a religion under the name of political economy whose purpose is to curb the sins of mankind emanating from this source. The ethics of civilization and the inglorious prophets who taught them were responsible for the overthrow of the church and the French revolution, and their teachings began to assume tangible form after the French revolution. In this short time it has become the most potent influence for good in the Western world and holds the balance of power with religion. In fact, while the individual psychology, or analysis of the human mind, has been compelled to abandon one hypothesis after another, this psychology of felt-out activities has never deviated from its original principles and has been the world's greatest educator.

The explanation of the failure of individual psychology and the success of collective psychology is explained by the influence of the Absolute Mind on the individual, which is responsible for his growth from one degree of

intelligence to another. Unlike animals whose mentality undergoes little change, man's ability to think, reason and imbibe education from other reasoning units is responsible for his growth. Inversely, however, man, by virtue of environment in some manner unknown to him, fails to use these talents and opportunities and goes backward instead of forward. The political economist, basing his observations on the nature and necessity of self-preservation, has deduced therefrom laws of nature which apply to mankind under every degree of intelligence. When understood, it will be found that they have recognized the felt-out mind rather than the aberations of the thought-out human consciousness.

The natural world, without consciousness of genesis and decay, has no power and desires no power over itself. We who have become conscious of something apart from the genesis and decay of nature strive to avoid becoming a victim of its natural law, and fight with all of our energy the unnatural conditions resulting from its nemesis. To keep alive this spark of intelligence we must know nature and the invisible power that is responsible, though indirectly, for nature. The thought-out mind which has baffled all efforts to understand it intelligently must be known for what it is, merely the mirrored sensations of the bodily senses. It has no intelligence and came into existence with the felt-out mind's realization of itself. This was first through feeling itself and other objects. The objects began to assume form through bodily vision to be followed later by the development of the vision of the mind. At just what period it began to choose we do not know. However, we do know that consciousness of the necessity of choice was the birth of good

and evil. Once while guiding a sprightly little girl through some wild-flower gardens near the Garden of the Gods in Colorado she ran to me holding a great bouquet of flowers and asked: "Are the flowers always happy?" I replied they were and received through the child's question the revelation that explained why they were always happy. The explanation was that they had no consciousness to make them unhappy. Necessarily the dawn of choosing, or the genesis of human intelligence must have been coeval with the faculty of locomotion, or perhaps between the periods of movement and locomotion. Every study of man, from the oldest bibles or sacred books down to the most recent works on psychology, have consisted of efforts to explain the origin of good and evil. The legend of the serpent and the tree of knowledge of good and evil, when translated into mental activities, becomes nothing more than a reference to this period when man ceased to be a mere natural habit and began to feel attractions and repulsions and attempted to control conditions affecting him.

It is regrettable that efforts to separate good from evil have consisted mostly of an effort to change our opinions of right and wrong instead of explaining how we become possessed of them. Unfortunately for this method, man, excepting natural students, has never been advanced by direct education. Man imbibes knowledge before he accepts it. The human mind is far more inclined to murder than to suicide. To change one's opinion about some established belief is a matter of more importance than we have been taught to believe. What we generally regard as man here in earth is the sum and substance of his opinions. To change a vital part of

this consists of making a man over again. In fact, it is a self-effacement inconceivable without some help from a source of power greater than the opinions themselves. Here the Origin of Mental Species takes up the problem and explains the availability of a substance which determines the origin and value of these opinions.

We have endeavored to put into words the processes and methods by which the felt-out mind came into existence. Likewise have we tried to explain the origin of the thought-out mind which we are now considering and which will later occupy a large part of our attention. Most important to the understanding of this process is the fact that the Absolute substance which makes all growth and intelligence possible must be kept constantly before the vision of the mind. Moreover, we must be mindful of the fact that we began by seeing with the material or bodily vision when we were nothing more than a camera. Consequently it will be well to begin with this primitive vision before proceeding to the vision of the mind.

Substance—Spirit—Absolute Mind—Immaterial Intelligence

This mind consists of the principles and activities governed by this principle. The generally accepted name for these activities when in action and expressed through matter either mental or material is functions. Naming is not explaining and words have no meaning beyond the graven image in consciousness. Unless we desymbolize the word and see the substance implied by the "meaning of the word" we do not know the meaning; we only have a belief of it. If there were anything in earth to compare

Spirit or Substance with we could say: it is like this or like that, for this is as far as language takes us. How are we who have seen this to describe what we have seen when there is no medium through which to express it? This has been the cause of the endless quarrel about God. Each one has expressed, or tried to express, himself in symbols and convey to the other what the graven image of the symbols meant to himself.

The theory of the Origin of Mental Species recognizes this humanly insurmountable obstacle; breaks away from the beaten path and presupposes the realization of spirit by a process of education. In fact, there is nothing startingly new about it except when applied to those subjects which have been regarded as the exclusive field of religion. We study the rules of arithmetic, work examples and thereby imbibe the principles of mathematics. We do the same thing in political economy, in mechanics and if the same process is carried out in the study of spiritual subjects we will get the same results.

"What is Spirit?" asks Hegel in his remarkable essay on Spirit. He then answers his own question in these words: "It is the one immutable homogeneous Infinite-pure Identity." [1] There are volumes of this, both religious and philosophical. Our educated senses have given these statements a meaning and the meaning of them is just in proportion to our knowledge of what Spirit consists of; therefore, the words have no meaning. Unless we have seen Spirit, and it is possible to do so, these words are useless except it be to create in us a sense of reverence for something we cannot see, and this is the sum and substance of most persons' religious sense.

[1] Philosophy of History—Hegel (Page 414).

One word used commonly, and often imperfectly, carries with it the highest expression of Spirit known to the educated senses. That word is Principle. A leading dictionary gives this definition of Principle: "A source of origin; that from which anything proceeds; fundamental substance or energy; primordial substance; ultimate element or cause."[1] The definition of principle is "fundamental substance." Again we are confronted with the question: What is substance? To continue these definitions in words or human symbols would result in Goethe's despairing cry: "Words, mere words, repeated ever."

The subject of these definitions is substance, necessarily the object of them is substance. But until we know what substance is these analogous awakenings will never do more than remind us of the belief in the existence of something we have outlined as substance. We cannot too often remind ourselves of the danger of believing that we know a thing; for this belief forbids progress. Mr. Haeckel reached this same conclusion when he wrote: "The number of world-riddles has been continually diminishing in the course of the nineteenth century through the aforesaid progress of a true knowledge of nature. Only one comprehensive riddle of the Universe now remains—the problem of substance. What is the real character of this mighty world-wonder that the realistic scientist calls nature or the universe, the idealistic philosopher calls Substance, or the Cosmos, and the pious believer calls Creator or God?"[2]

As a result of this substance mental species originate; necessarily we must see Substance to correctly under-

[1] International Dictionary—Webster.

[2] The Riddle of the Universe—Ernest Haeckel (Page 380).

stand the Origin of Mental Species. Hegel says: "Only Spirit recognizes Spirit." [1] This statement implies the necessity of developing a spiritual or substance sense before we can see substance and this is the secret of the whole matter. The symbols evolved through the development of the senses convey no actual meaning of anything outside of themselves. When we are convinced of this, we realize the insufficiency of a psychology deduced from and induced by the evolution of the sense impressions. To know more we must be more and this being consists of a consciousness of Substance as a reality. Until we have developed this consciousness intelligently we cannot separate the evolved sense impressions from those derived from Spirit-Substance which must be the basis of the only enduring psychology.

We have taken the stand in the first part of this work that man develops just in the proportion that he consciously or unconsciously yields to the animating power of truth. His growth from mere sentient matter, we contended, was dependent on his realization of truth. Furthermore we contended that the body assumed the erect attitude and form of enlightened man just in proportion to his growth in intelligence. We still further insisted that in the world of organized thought, called civilized, he advanced just in proportion to his ability to defend himself mentally. Psychology must explain this development and growth and the only way to do this is to become conscious of the Absolute Intelligence or life and study this process of development apart from one's self. To do this we must see, with the vision of the mind, Principle and its functions in action. The human name for

[1] Philosophy of History—Hegel (Page 416).

an idea in action is function. "The development of function," says the Encyclopedia Britannica, "is a legitimate and even desirable subject of scientific study, and a more distinctive place is probably awaiting it in the future; but so indissoluble does the union of structure and function present itself in the period of genesis and growth that the function has hardly as yet come to be abstracted from the structure, or the structure from the function."[1] Nature has evolved forms expressing these functions in organic life and physiology has given them names. In the thought-out world man has constructed many expressions of functions in machinery and institutions. The evolution of sentient bodies and the construction of machines is the same thing. One grew expressing an idea and the other was constructed expressing an idea. The idea in both instances was derived from Principle. The following is quoted from a series of very sprightly editorials by Mr. Gerald Stanley Lee: "The whole process of machine invention is in itself the most colossal, spiritual achievement of history. The bare idea we have had of unraveling all creation and of doing it up again to express our own souls—the idea of subduing matter, or making our ideals get their way with matter, with radium, ether, antiseptics, is itself a religion, a poetry, a ritual, a cry to heaven. The supreme spiritual adventure of the world has become his task that man has set himself, of breaking and casting away forever the idea that there is such a thing as matter belonging to matter—matter that keeps on in a dead, stupid way, just being matter."[2]

[1] Encyclopedia Brittanica—Volume XV (Page 795).

[2] Crowds—Gerald Stanley Lee (Page 248).

Such tangents with truth as the one quoted are useful in view of the fact that they call our attention to what we know about truth in an indirect and fragmentary way. In fact, it will be the general purpose of this work to show by correlating and arranging in concrete form our fragmentary knowledge of truth, its influence on our life. It is the world of Principle and functions that have found expression in evolved bodies and constructed forms that we wish to make more continually obvious to the vision of the mind, instead of the material objective. We are convinced that this is the real creation, a universe of immaterial ideas which nature has counterfeited. Everything we have accomplished has been the result, as we have said before, of fragmentary glimpses of these ideas apart from the material outline. This universe of ideas is what is referred to in the fourth chapter of Deuteronomy where we read: "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of fire."[1] This is the immaterial Universe which Paul refers to so often. The obvious is the evidence of its existence as Paul expresses it: "The evidence of things not seen."[2] In spite of our earnest efforts we will unconsciously make an outline of an idea which idea should merely consist in our mind of an activity. When we behold these ideas apart from any outlining, we come under the influence of this unseen universe and yield to it just as a plant yields to the beneficial effects of sunlight. This is, I believe, what is meant by the scriptural command: "Thou shalt not make unto thee any graven

[1] Bible—Deut. 4:15.

[2] Bible—Hebrews 11:1.

image, or any likeness of anything that is in the heaven above, or in the earth beneath, or that is in the water beneath the earth."[1] An image in mind is as much a violation of this commandment as an image of wood or stone or metal. According to this the anthropomorphic god has been the world's greatest sin. Moreover, it has prevented man from seeing the Substance of which the anthropomorphic god is but an outline. It is the veil so often referred to in the Scriptures. Moreover, this anthropomorphism has been the cause of man's creating a God in his own image and likeness instead of becoming conscious of a God of immaterial Substance. This effort to prevent outlining seems to have been the burden of many of the prophets. We read in the apocryphal New Testament: "For it is written, there was no shape before mine eyes."[2] The persistent intrusion of the bodily vision before the vision of the mind is the cause of the trouble. We must learn to prevent this and see only with the vision of the mind.

The Felt-Out Mind

The felt-out mind is chemical activity animated by the Absolute Mind. Its channel of action without a medium is an unconscious adaptation of the Absolute.

Considered with special relation to the body, the felt-out mind is chemical activity systematized and reduced to our apprehension in the form of function. When this function ceases to act it is said to die. This is true, and when we separate this from the Power which animates it we will find life. We have contended that wherever and

[1] Bible—Deut. 5:8.

[2] Apocrypha—First Clement 18:3.

whenever the proper combination of elements is assembled what is termed natural life is the result. Of course, unless specifically mentioned, we have reference to that which is visible to the natural eye or bodily vision. The microscope has carried us far beyond this point but the same law applies whether visible to the bodily vision or the highest powered microscope. Here the vision of the mind does for us what the microscope can never do, namely, make visible the function before it expresses itself through microscopical matter. The vision of the mind has enabled us to see that the felt-out mind is merely a habit without intelligence. The circulation of the blood and the circulation of a river is the same, and evolves in the same way. Raise an embankment and obstruct a river and it merely turns back on itself and finds another outlet, according to the laws of gravity and the path of the least resistance. It is merely habit without intelligence to overcome resistance. As this habit diversifies, expands and develops a more highly intensified activity, this intensification develops a correlation of reactions, which reactions in time become senses. These senses react on each other until we have what is termed the function of the brain. It is the purpose of the Origin of Mental Species to separate the felt-out mind from the eternal law of Immaterial Intelligence. This is only possible when we have either a highly developed sense of the difference between the different attenuated forms of matter called mind and substance. To explain the relation of the felt-out mind to the Absolute mind is impossible since it is no part of it and does not exist by any conscious consent of it. Perhaps when we have grown more we will know more, but at present an

illustration is safer than a statement. The plant exists, to material consciousness, by virtue of the sunlight. However, the sunlight is not in the plant and is not conscious of the plant's existence. The death of all of the vegetation on the earth would not affect the sun, therefore what the sun imparts to the plant is not a part of the sun. Moreover, the plant has no consciousness of the existence of the sun, except it be a felt one, and this conclusion is in accord with the place we have given it. However, there is some form of communication, but this communication is neither cell division nor impartation in any intelligent sense, that is, an intelligence which is supposed to have the power of choice, which implies the possibility of mistakes in choosing. It was the inability of man to conceive of this independent-dependent existence that caused him to believe the soul was in the body and left it at death. The soul of man is no more in this function than the sun is in the plant. Moreover, it was the same perplexity that is responsible for the belief of a period of probation from the time it left the body until it was sufficiently purified to return to its place in the substance from which it emanated. A newspaper wit once wrote:

> "Oh! Heaven is above and Hell is below: keep on going you will get to Heaven whatever way you go.
> Oh! the Earth has a limit, the other side; they should have put Hell in immensity wide."

This scribbler had reached the point where we discern the laws of the evolution of matter and its functions and look out into the unknown where the material no longer exists and the Substance unseen to the bodily senses has not become tangible to the vision of the mind.

The felt-out mind is of necessity an emotional mind. In fact, we are inclined to think emotion its highest fac-

ulty. Here is the origin of the religious mind which has been so long a riddle to the philosophical world. Having no appreciation of anything higher than emotion, it has never been able to conceive of the higher problems of civilization. It is the mind, which while talking of holier and higher things has yielded to the most unchristian practices, which the ethical writers have endeavored to correct. Moreover, it has been difficult to account for the thought-out dishonesty of this mind when pretending at the same time extreme piety. These things are accounted for by the fact of its emotional effect on the thought-out mind when not yet developed to the point of ethical inspiration.

Thought-Out Mind

This mind consists of consciousness through which external influences and internal sensations assume the form of satisfaction or pain. Here the struggle begins as a result of the necessity of choosing between humanly expressed energy and a natural reliance on the Absolute Mind.

This mind is a collection of images and impressions. It consists of the memory of those things that have given pleasure or pain, loss or gain, fear or hope. Unfortunately for us the thing which made pleasure under one condition became the source of suffering under another. Experience has been but a codification of these sensations, and the phenomena we have just referred to have made it impossible to reduce any of these experiences, or any deductions made therefrom, to a law or even a system that an awakened mind could digest. This is the period of human absolutism where pirate chiefs become mon-

archs and charlatans become religious prelates. It is the age of the obvious. As man is unable to account for activities later explained by natural science, it is the period of superstition. As the mechanics of the Universe dimly dawn on this thought a cause is implied and an effort to explain this cause results in mythology. Naturally, the effort to trace this cause to an original source results in a personal God. Righteous indignation against tyranny and jealousy of power is the cause of endless wars. This is the period of seers and prophets whose glimpses of the universe of immaterial intelligence and its activities, beyond the range of bodily vision, contradict the established order of things; hence crucifixion becomes a religious rite. The material interpretation of their teachings in time develops iron laws, dogmas and cruel tyrannies. It is the period of persecution in the name of humanly evolved gods, of images graven on the mind by fear of punishment and hope of reward. Its best understood period is what we call civilized. The enlightened period comes later; likewise the spiritual, but these are only riper periods of the thought-out mind. It comprises the world as we know it; it is the sum and substance of the consciousness of all of us—the different degrees of intelligence that segregate and war with those above and below them; the travail of a derived intelligence; it is the period in which are born the mental species which come first to our notice and later we must analyze and explain.

Inspiration

This is the period in the development of the thought-out mind when it becomes so attenuated that it feels the

influence of the Absolute Immaterial Intelligence and begins to contradict the mistaken impressions of its earlier period. It is where male and female thought-out minds dissolve under a higher influence, men and women are born, and science takes the place of superstition.

Inspiration is the period of the thought-out mind when it begins to see principle and functions, reason and ask why. Having reached the point of the evanescence of the obvious, whether mental or material, man begins to search for cause, and when he has found a cause he learns that his experience has developed him to the point where he sees there must be yet another cause. Thus cause becomes causeless as he explores the world of the obvious, and when the senses can carry him no farther he hypothecates a first cause, the unknowable, or God. Concerning himself no longer with that which he cannot explain, and having become convinced there is one invariable activity or law whose origin it is impossible to learn, he assumes everything must be derived from the one central law. This is the demise of belief and the birth of science. Hereafter he searches for principles which must be demonstrated. It is the period when man begins to see something beyond the fascination of the senses; something that becomes more real to him as he approaches it through a channel before unknown to him. Under its influence he acquires a higher sense of duty to his fellow man and realizes the necessity of a more intelligent co-operation. This is the period of polemics and democracies. It is where principle is substituted for personality and man begins to conceive government by law that is higher than human expediency. This is the period of philosophers, men who have become conscious

of the difference between bodily vision and the vision of the mind. There are those who vaguely follow them, and mistaking the name for the substance split into factions like the followers of prophets. The period of philosophers is the period of the highest development yet known to man. This is the period when man begins to bring the human into subjectivity to the perfect. Here the secondary sexual attributes begin to disappear and man influences his opposite with intelligence instead of cruel magnetic powers. Just at this period he makes matter and its activities obey the true relation of man to man.

Of this period Paul says, "But the Spirit maketh intercession for us with groanings which cannot be uttered." Since the human brain or thought-out mind cannot see or hear Spirit it only feels its influence. This is a helpful explanation when translated into popular language. We have explained before that the brain hears only through impressions made on it by vibration and necessarily cannot hear vibrationless Spirit; this it only feels. However, when we have evolved or grown to the point where the influence of Spirit counterbalances the influence of the senses, we have reached a stage which, if continued, would eventually demonstrate the principles of immaterial relations to the extent that human institutions would fall into disuse. Several civilizations known to history have approached this point. Within the last few years the Western world reached the highest pinnacle of enlightened selfishness and forced the recognition of the rights of man over the rights of money and its induced activities without internecine war.

Spirit Consciousness or Consciousness of Spirit—The Christ

This is the period when man becomes conscious of the Substance of the Universe. The effect of this illumination is to enable one to see through matter in the form of time or mass. When we have reached this point, we see nothing as real except this substance as Principle and its activities. This is the new Heaven and new Earth beheld by St. John instead of the bodily vision of a material heaven and earth.

Spirit consciousness consists of the apperception of Substance in its pure nature. It is the period when men tell of seeing God and speak and write of talking with Him. When men behold this Substance, they become indifferent to the world of bodily vision. They talk of things strange to mankind, and when they attempt to described in symbols what they have seen the symbol blinds their hearers to the Substance. They have been generally regarded as pious men, but in the generally accepted sense of the word this is not sustained by history. This state of mind is usually accompanied by an emotional repression which has been regarded as evidence of spirituality. Experience has taught me to believe this to be a mistaken idea of the influence of Spirit. I am convinced it is nothing more than a form of fear we experience in the presence of dignity and authority. When I first saw Spirit clearly the regeneration was remarkable and was accompanied by this sense of awe. However, instead of yielding to this fear, I determined to overcome it. This was not an easy thing to do in spite of mental independence and freedom from superstition. Besides, those with whom I was associated in studying and demon-

strating this power regarded this awe as a sign of holiness. It took courage to do this, since I had nothing to guide me in history, philosophy or science.

The details of the influence of Spirit-consciousness on specific cases we will take up later, while we still will here consider the religious or spiritually minded in the generally understood meaning of the word. Those to whom this Light comes with an intense vision turn away from the world of human effort in a manner difficult to understand unless we have been so fortunate as to experience and survive it. The whole monastic history with its attendant schools of celibacy is the result of this effect on the human mind. This Spirit-consciousness not only produces in the mind an abhorrence of the processes of natural generation, but under its influence secondary qualities which impel those motives are destroyed. Under its influence, what is described in the Scriptures as "hungering after righteousness" is so great that men and women break in the most cruel manner the most sacred human ties. Human organizations are regarded as of no consequence and the effect of this accounts for the morbid and moribund condition which always follows in the wake of a great spiritual revival.

Those who get this sense imperfectly, and are generally classified as religious people, express just in proportion to their sense of it the same indifference to all intelligent application of it in human ways and means whereby we must live. This is the result of believing they have become vaguely conscious of the power that should govern the world and that human effort is unnecessary. They pray for "His kingdom to come in earth as it is in Heaven" and at the same time oppose every effort of

the inspired thought to do intelligently what they are praying for. Here is born the warfare of science and religion. They refuse to study cause and effect and thereby learn the nature and relation of things, and necessarily run off to the most monstrous superstition. They glory in apocalyptical visions and strive to connect every incident of their existence with the influence of Spirit. There is no order or system in anything with them—everything is an accidental tangent of truth, or else it is an answer to their prayer. Reason and accuracy are given a secondary place, and as a result they become illogical and injudicial. When seen in its true relation to the Absolute and to the relative existence of man, this mind becomes a most interesting field of research. Why the highest Good should have the effect of producing evil, awakens in those who are conscious of it a seriousness that can only be described as profound.

Here, too, we get a glimpse of something that has always been the theory of religions and especially in the Orient, i. e., the cycle. Yet in this plan we have worked out it has revealed itself without our being conscious of it. We started in with the unconscious utilizaton of Spirit by matter in its lowest form and traced its development to a conscious realization, which immediately had the effect of destroying that which unconsciously utilized it. This then must be the cycle through which all expressions through matter must pass until the consciousness becomes Spirit and the sense of matter is annihilated.

CHAPTER XVII

The Influence of the Felt-out Mind on Human Life and Thought

The felt-out mind has two appetites, one of preservation and the other of procreation. The demands of these appetites are the basis of organized thought. The club of our primitive ancestor with which he threatened and drove his fellows away from the food he had foraged and the female he had pre-empted, has expanded into armies and navies, civil and religious codes, criminal and religious courts. They are but divisions of efforts to protect the booty or conserved energy of man. The exercise of these functions, growing out of the law of self-preservation, results in competition and war.

From the terrible experiences, bitter hatreds, fears and contradictions growing out of this struggle, man develops a comparative sense, which in time evolves the thought-out mind. When the thought-out mind has developed to the conversational degree men compare these evils and agree among themselves that they are wrong, harmful and unnecessary. Yet the demands of their appetites go on and they find themselves involved in one strife after another. In the feudal period this strife is constantly breaking out into petty wars. During nationalism under monarchical periods, co-existent with a high degree of intelligence, these forces are more easily controlled through power vested in a few men. However, as society modifies its form and one institution grows out of another, between the decline of one and the

rise of another this struggle breaks out anew. A change from the monarchical to the republican form of control will be attended by a violent economic upheaval.

During these periods the thought-out mind talks about what ought to be done, organizes societies for the purpose of propagation and dissemination only to be swept off their feet by the fierce struggles of the felt-out mind. At these periods men claiming to be endowed with power from supernatural sources preach duty and obedience, talk about right and wrong and invoke the aid of an invisible power. During these periods there come naturally into existence those who depend entirely on organized human effort in the form of armies and navies with their attendant intelligent features. At the same time as a result of these struggles there are men who vaguely discern the operations of this law of self-preservation and recognize its power over the thought-out mind. These men explain its nature and method of operation and, furthermore, they discover the possibility of evils growing out of this mind influenced by human ambition and love of power. These evils they attempt to expose and also to correct by legislation; this is the origin of political economy.

This trinity of human efforts naturally develops modified forms growing out of the different degrees of thought-out intelligence. This division of effort goes on until they lose all sense of their origin and relation to the fundamental necessities and become wandering phantoms of human emotion. The analysis of these different phases of thought we have here outlined will come up for consideration as the activities of the thought-out mind become extended. The first applied effort growing out

of the exactions of the felt-out mind and its tangents with a modifying influence is the religious. And while it contains the most vital spark it is attended by such a mass of superstitions that it becomes almost a maddening effort to rescue it. This we will attempt to do and trace the religious thought from its origin to its ultimate.

The early attempts of primitive man to realize the significance of his existence and surroundings have been so often described in poetic imagery that repetition would be superfluous. It is sufficient to remind ourselves that he often experienced mysterious injury and miraculous protection. He was harassed on all sides by a being like himself; hunted for food by creatures unlike himself; tortured by internal pain and external injury; comforted by the warmth of the sun, to be followed by the agony of cold; his food supply was often cut off by the heat of the sun, the same thing happening for the want of radiant energy; the swift currents where he fished in summer became hard masses where he camped in winter, only to dissolve and disappear again. The thunder terrorized him and the lightning appalled him; the moons waxed and waned mysteriously and the sun made long journeys which caused the days to be shorter and the shadows longer. Slowly he began to discern the seasons, times and tides with their attendant hopes and fears. A knowledge of these things became useful to him and he tried to adapt his life to them. Things that brought comfort to his bodily senses he regarded as good and those that produced the opposite effect he regarded as evil. [1] Here he realized the necessity for choosing be-

[1] (This is the generally accepted belief in regard to sensations and their cumulative effect. Like all such conclusions it is only relatively true. As feeling emerges into sensation, sensation into

tween the two. The symbolical tree of knowledge of good and evil had begun to grow and he was eating of its fruit.

His natural reliance on some unknown power that had brought him through the long vacuous period of his previous existence, now as a result of conscious choosing, he was fast letting go of. The gates of the Eden of unconsciousness were now closed to him and he must, of necessity, by his own efforts protect and provide for himself. Driven by the tyrant necessity he became a wanderer on the face of the earth. During his unconscious period there was no time, no location, and no desire caused him fear. Now all was changed. Out of his effort, the sweat of his face, he must provide for himself and out of never-ending doubt must come decision.

Under the development of the thought-out consciousness both pain and pleasure became more real to him. In time the thought-out consciousness developed a sense of loss and gain, disappointment and hope, and out of this grew a form of mental suffering that did not find its origin in the felt-out mind. He had made gods, worshipped them and seen them shattered before his yet feeble vision of the mind. These mental images he transferred to objects moulded out of plastic materials, thinking they would endure. But the elements dissolved them and they were no more. In time he learned the futility of these things and said to himself: "Thou shalt not

conception, conception into outline, and outline into image, which image under the thought-out mind is discerned to have functions, and these functions under the influence of the inspired mind are found to express principle, which principle under the influence of the revealed mind is discerned to be an expression of Substance, the variations of these processes under the influence of residual inferior or nascent superior activities set up apparent contradictions that are dangerous to the investigator. It would be well to read Herbert Spencer's biological view of this subject in his "Data of Ethics.")

make unto thyself any graven image." He had seen a ray of light through the vision of the thought-out mind which would forever war with his imagination.

His images of right and wrong, customs and beliefs, became to his posterity laws. Their origin passing through the channel of heraldry, became a mystery. The interpretation of these mysteries became the privilege of class; this class became the priesthood. This briefly describes what the anthropologist believes to be the origin of evolved religion. His long journey from this point to where he is able to grasp intelligently the prophetic visions of revealed religion is described in our common history. This long, dark period we will bridge over and take up the mental species of prehistorical past and obvious present and trace out their origin and ultimate end, their portents and possibilities and their influence on life and thought.

Religion manifests itself first in the visible emotion which accompanies parturition in the animal, and is intensified at this time in civilized and enlightened periods. So strong is this emotion that it energizes the animal and overcomes the proverbial cowardice of the felt-out mind to the extent that under its influence the female of the species is more deadly than the male. This parental solicitude of the female, which later manifests itself in the responsibility of the male, can be traced to this source. Its evolution and growth are the responsibilities that man assumes. Out of these evolve the home, ties of relationship and mutual responsibilities.

The genesis and decay of nature with its attendant accidents, ceaseless woes and dissolving dreams, conduct this feeling into forms and rites whose coloring becomes

the symbol of the sad, sorrowing and uncertain. Under this influence martyrdom is born. Believing no good can come into this vanishing hope men give up their lives in attempts to temper its severity. This is the influence of the moral insufficiency of the felt-out mind.

Instead of learning the relative laws of nature and making these do their will, men yield to its cruelties and worship it. While they deny this, it is only necessary to analyze our own thought to discern that anything we give power to we worship. Teaching these things to be inevitable keeps the thought-out mind under the influence of the felt-out mind and man becomes hopelessly helpless. To offset this and in a manner compensate for the agony of mortal existence this thought postulates a very uncertain eleemosynary existence beyond the grave. Added to this promise of eternal idleness and indolence, which appeal to the sluggish nature of the felt-out mind, is the threat of eternal punishment. This threat in time becomes a dangerous weapon in the power of the naturally tyrannical human mind.

In spite of this power there have been at all times men who have had the courage to defy it. Under the influence of nature these men become naturalists; while under the influence of political economy they become teachers of democracy. No matter how noble, honest or useful they and their teachings may have been they have suffered the proud contumely of that class, which through doubt, fear and necessity has kept in bondage a large majority of mankind. Out of the varying degrees of the vision of the mind from passivism to anarchism are developed the intangible, incoherent and warring stages of thought.

The belief of the existence of a recompensing state after the process of death results from the insufficiency of bodily vision. Unable to see that life consists of advancing stages of mind, and that the death of one presupposes the existence of another, the great process of progress is hidden from them. When this process is understood, "hereafter" will signify, instead of after the dissolution of chemical element—when I know better!

A knowledge that the body is only the deposit of mental activity and that the growth and development of that activity is dependent on this process of discarding and making anew this body, makes obvious the subserviency of matter to the mental, which contains the intelligence of the process. On the activity of this process depends its growth just as on the activity or exercise of the thought-out faculties depends their growth. Thus we learn that the death of the body is not the death of the gradually ascending activity that governed it, for this intelligence is the activity of animated matter everywhere. True, this form of life is not immortal, but to realize its mortality we would need to grasp the span of life from the first advent of organic life on the hydrosphere of our planet to the last dying sentiency resulting from a senseless atmosphere. This accomplished, we might, as a result of growth, discern the hidden possibilities of this activity in inorganic matter.

Were it possible intelligently to span this period, and with the faculty developed, we could see Substance. It was the failure to see Substance that caused us to be led in another direction. When we learned the meaning of "making unto ourselves graven images of thought" we saw something that analysis of matter had never taught

us—something the human eye never beheld and the human hand never felt. The death of bodily vision removed from before the vision of the mind the obstructions which enabled us to see Substance and solved for us the riddle of existence. This animating power, which has been given all kinds of names, we realized was nameless, and beside it the long age of the planet life became but a moment. This overcoming of matter, even in the sense of mass, enabled us to separate the evolved from the created and study both without fear of denying one or giving too much power to the other. The opacity of earthly-evolved imagery having dissolved, which dissolution is the only helpful death, we saw the transformation of the obvious as, "the beast which was, is not and yet is." [1]

[1] The efforts to connect this "Beast" with some period and practice in human history illustrate the resourcefulness of human imagination. Besides the numerous books written for the purpose of synchronizing it with time and events never a year passes without someone making it fit in with his prophecy of the beginning or end of something according as his wish is father to his thought. Many believed it to have reference to the Roman Empire, but the Roman Empire long ago disappeared and the beast remains. Napoleon and his power have been the fulfillment of this prophesy but he too is gone and the beast remains. Many have believed that it had reference to the Roman Catholic church, but the Roman Catholic church did not exist when the "Book of Revelation" was written. Many modern socialists under the influence of religion believed it to be "Capitalism." However, just as capitalism was yielding to intelligence it has been explained and moreover, proven by figures in Revelation, that it has reference to the Kaiser and the German Empire. The metrical and mystical features of some of these formulas are marvels of human ingenuity. When the "Beast" is understood to be the instincts intensified by thought-out cunning, man will know that the beast will be overcome when mankind overcomes the beastliness in itself. For it reads: "The beast that was, and is not and yet is." What can exist without an existence unless it is the evanescent phenomena of imagination?—which explained the labored efforts of the prophets to show the difference between the created and the evolved.

The felt-out mind has its periods and degrees of consciousness, we have no doubt, and it is to this Absolute influence on the felt-out mind we can trace emotional sense. Likewise is the infancy of the thought-out mind influenced by it and here we discern its first appearance in the thought-out world; an influence which continues through the long dark battle of man himself, with unseen powers, and graven images.

Religious people feel a vague sense of the existence of something beyond the range of their thought-out vision which they are unable to realize intelligently and which is impossible of description. This sense of a far-off something they gradually outline as a result of the camera-like nature of the thought-out mind. The struggle for existence under the influence of the felt-out mind causes them, naturally, to imagine a place where the struggle ceases. Through generations of accumulated credulity this belief becomes so firmly fixed in the minds of people that it requires some temerity to question it.

As yet it is not an intelligent agency. There are forms of usefulness and features of good connected with it, but it is purely selfish. This is self-evident when we learn that it is but an intensified expression of the law of preservation. You may extend this into the family life, the tribal life, feudal life or natural life, but it is the same human Ego. In fact, the male and female thoughtout activities, or unregenerated male and female minds, are but expressions of this selfishness. This accounts for the little effect teaching by correction or advice has upon it.

Men and women are born of an external influence which comes to them when the male and female minds are developed beyond the emotional sense of this external to

a rational realization of it. Our common history and common literature are but an attempt to describe the ceaseless, inconsistent, illogical and untoward expressions of these male and female minds. In the higher literature of the ancients in which the gods take such an important part, and our modern literature where God is expressed in a noble influence is reflected the birth of men and women in the dawn of a rational light. There has continued ever since the dawn of correlated intelligence an attempt to explain the difference between the mortal and immortal man. Unfortunately there never has been discovered a scientific method for classifying the origin, growth, divergence and development of mental processes. [1]

There have been men and women, no doubt, who have explained what they believed the difference to be, and as a result of the unconscious impartation of their real self-realization of the Absolute their students have become conscious of the self-explaining Substance. They in turn have been able, no doubt, to convey some of this Substance to others. This added to the faculty that some people possess of realizing this substance unaided has been the life of religion.

So far as the human soul is concerned, we are convinced that little can be added to the work of Darwin, Romanes, and Haeckel until men of this school see Substance and are able to separate the Absolute from the evolved. It is possible that one of these intrepid explorers may in his own way see Substance and make the separation. However, should some experimenter be so

[1] (No classification of mental powers has been universally accepted) Darwin, Descent of Man, Page 81.

fortunate as to do so, it would prove to him the correctness of the theory of the origin of Mental Species. To do this he will be compelled, metaphorically, to turn his microscope and prism on his own intelligence and away from the activities of matter, which are lost in the apparently immaterial functions where matter to the senses becomes mind. That is why we have in this work avoided as much as possible technical and conventional language, either scientific, religious, or lay, and when we have used this language it was to bring out the relation of the meaning of the words when conventional symbols colored their significance. For the same reason we have labored with every word, searched out the shades of its meaning and attempted to give it its highest possible significance. For this same reason, and most important of all, we have persisted insistently on the necessity of desymbolizing the words to discern their true meaning.

This process of desymbolizing words, which symbols are the cause of friction, we began twenty-five years ago in an effort to harmonize the schools of applied political efforts. Our seemingly futile efforts to explain that substantially they have believed the same thing but were warring over symbols and symbolized theories caused us much censure and many hours of grief. But we discern now, through the discovery of Substance, that this persistent effort to explain Substance resulted in our becoming conscious of it. After seeing this and realizing its regenerating possibilities, we were driven by a never-ceasing desire to make this visible in words. When we caught the meaning of these words of Jesus of Nazareth: "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all

things, and bring all things to your remembrance, whatsoever I have said unto you."[1] We learned this Comforter was Substance. This Comforter or Substance became a key to the Scriptures, a key to Science and a key to life. Under its influence time, place, period, event and eventuality in the form of chronological material prophecy vanished. Scholarly discussions with regard to the time and authors of different books vanished. Prophecy immediately took on the significance of revealing the unseen. The invisible world became plain, evident, real. In the same proportion the visible became unreal, less obvious and vanishing. The material prophecies which the world of human thought is always seeking to harmonize with passing events and make conform to their own interpretation, we learned was nothing but the power these prophets possessed to see through the human sense of time and discern the accumulation of error and foretell its natural end. There have been since the Renaissance many inglorious prophets. Everyone who has read them understandingly and caught the true spirit that guided them has been able to do the same thing. Prophecy, we are now convinced is made possible through the realization of Substance whereby we perceive the periodic law of the chemist, the cycle of the mystic, and the ceaseless repetition of phenomena which men have vainly tried to reduce to an intelligent system. For years we experimented with the heretofore impossible task of putting into words an explanation that would explain, although they were the same words that for ages, nay, for all times had failed to explain. We were wonderfully successful; so success-

[1] Bible—John 14:26.

ful that we met with violent opposition, but so did Jesus and the prophets and the lesser prophets both glorified and inglorious. But we continued our work after having learned that the only education consisted of revealing the significance of words in their Absolute sense.

We were careful not to ignore the good in the different methods that we encountered for awakening in the consciousness a realization of Substance. Some of them we found to be very feeble expressions of truth, others were stronger but associated with much will-power and intensified mesmeric influence. Some were very definite, and if faithfully practiced they had not only a beneficial effect on both the felt-out and thought-out minds but they had an effect of intellectual awareness. One school especially has awakened more people to the realization of Substance within the period of a few years than all of the doctrines, creeds and preaching of thousands of years. Many of them have taken significant scriptural names while others have been satisfied with names indicative of higher thought or culture. Others have designated their methods as scientific by giving them scientific names.

We are convinced that the object of them all is to determine and demonstrate a power that is, in itself, scientific and beneficial, but the methods of presentation and explanation in all we found to be very imperfect. Almost invariably this could be traced to illogical reasoning and the want of knowledge of natural science. However, we did not let these unscientific methods blind us to the present and possible good in them. Knowing that the first duty of a student is to trace its origin and

ultimate we continued our investigations. At times the goings were far from pleasant and the mental mud and slush through which we were compelled to wade was far from salubrious. But perseverance did for us what it has always done, it brought us in touch with remarkable proofs and demonstrations of the influence of the Absolute Mind on human life and thought.

Here we discovered, much to our chagrin, that the most complete methods were quickly segregating into factions as a result of wrangling over such abstract and inexpressible things in words as the trinity—which was the most scientific, the highest in the Kingdom of Heaven, and the procession of the Holy Ghost which, as we know, split the early Christian church into what eventually became the Greek and Roman Catholic churches. Much of this we learned was due to the insufficiency of language, its possibility of shades of meaning and perversions by repetition. Here was the same story over again. To one who had read history understandingly and had seen behind dogmas and creeds and ecclesiastical authority into the felt-out struggle for supremacy there were, though yet faint, ominous sounds that suggested breakers ahead. The experience of the past teaches one thing: that no circumstance or condition can be pleaded to exclude it, and that is the human element which has always entered into ecclesiastical organizations to become their own nemesis and the vampire of their peoples. This trait of mankind—setting itself up as a peculiar people and refusing to learn from the experience of the past—Hegel refers to in these words of very certain meaning: "But what experience and history teach us is this, that peoples and governments never have learned

anything from history or acted on principles deduced from it."[1]

Another vital feature we found was the importance they attached to the thought-out mind. "As a man thinketh in his heart," I found to be motto of all of them. It never seemed to occur to them that a man's heart, consciousness, is under the influence of a power greater than the thought-out mind. Mental conditions along with those felt-out inharmonies which were induced by mental conditions, we noticed yielded readily to the generally expressed effort to remedy them, but other conditions of a more vital nature responded for a time only to reappear again in a more intense form. This was, as we have explained before, the result of believing the trouble existed in the thought-out mind and obvious disappearance was mistaken for eradication. In fact, a general lack of philosophical training was producing a superficial pathology among them.

It is the error religious minds have made at all times. They have never grasped the more subtle cunning of the felt-out mind or the effects of the interrelation of beings in organized society. This, we have explained before, has caused untold suffering through teaching that evils and temptations originate in the thought-out mind and the power to remedy them lies in a self-contradiction of that mind. The demands of the appetites of the felt-out mind are far beyond the present state of the thought-out mind to correct them. This conclusion alone is sufficient to prove, in view of our present moral responsibilities, that man receives power which enables him to overcome these temptations, a power which must

[1] Philosophy of History—Hegel (Page 49).

be infinitely greater, in view of the little we know of it, than the powerful demands of our very existence in the form of the felt-out mind.

Another mistake has been the failure to grasp the influence of the felt-out mind on the systems which grow out of regulating ownership, barter and exchange. It was this oversight, we have insisted, which was responsible for the developments of political economy out of which have grown such important expressions as ethics.

Compared with the felt-out mind we are convinced the thought-out mind is very young. Our investigations have convinced us that many centuries of applied efforts to reduce it to some form of harmony will still find it far inferior to the normal activities of the healthy felt-out mind.[1] Leaning on this mind is what is so often referred to in the Bible as a reed. Yet with Jesus' teachings and two thousand years of Christian religions we have nothing to show in the way of progress. We may preach and teach what is called right forever, but unless we potentize our words and thoughts we will accomplish nothing. The effect of reproofs expressed in an emotional way lingers only so long as the emotion lasts. Those expressed in anger and in the form of threats develop resentment. Our words must have power if we would conquer the felt-

[1] (The hypothetical question, can you unscramble eggs? popularized by a famous financier and which we have heard a leading university philosopher use in a flippant manner will here serve the double purpose of answering the question and increase our apprehension of the relative values of the felt-out and thought-out minds. We can feed scrambled eggs to a hen and the felt-out mind of the hen will unscramble the eggs, rearrange the different elements in the proper proportions and produce another egg. When the thought-out mind has become as perfect as the felt-out mind the felt-out knowledge of chemistry of the hen will become the thought-out knowledge of chemistry of man.)

out mind which knows no alternative. In Luke's gospel we read: "And they were astonished at his doctrines; for his word was with power."[1] Here we not only get the statement that his words were with power, but also the effect. The result of his potentized words was to convince his hearers of the truth of his doctrine. Had they not been convinced they would not have been astonished for we are never astonished at what we do not believe. In spite of the perversions and misstatements of this man's words, even when merely repeated, they still have power. Potentialization of words must be substituted for threats of punishment if we would have power when we wish to change the chemical affinities of the felt-out and thought-out minds.

The tendency and apparent necessity of these mental methods to build up organizations, we saw were attended by the same unconscious evil that has ever become paramount in organizations of a mystical nature. The fact of their being right on one expression or application of truth does not justify their claim to comprehensiveness and impeccable organization. This has been ever the cause of the war between the man of reason and the man of mystery. For centuries men have bombarded with literature and logic the religions in general and one in particular on account of their influence on the minds of men. This influence has forbidden their looking into the natural laws as well as the laws of society and their application to the needs of mankind. Even the religious emotion expressed through the felt-out mind has the tendency to ignore the useful knowledge of mortal existence. This tendency is not only expressed in the neglect of vital

[1] Bible—Luke 4:32.

subjects by the laity, but leads to monasticism and other attempts to get away from the world. These monastic institutions, whether an individual mental image in the form of a belief of one person or an institution, serve no purpose except perhaps to illustrate how this thought makes cowards of men.

Religious emotion must be logically expressed and to be logical requires great learning. However, this learning does not consist of filling our minds with things other people have regarded as facts, but rather in learning the truth about these facts. The felt-out mind being a habit, its influence has the effect of making a habit of everything it gets control of. If we would remember the words of Paul: "We also are men of like passions with you,"[1] we would understand how a little ray of conscious light comes far short of overpowering the demands of the senses. To make an illustration: a few units of wisdom are not sufficient to war successfully with a multiple of units of sense demands and especially when these demands most often manifest themselves in ways we are unconscious of. It is the unconscious cruelty that makes for hatred of religion and social revolutions. To overcome this unconscious cruelty we must know the felt-out mind and understand its influence on human life and thought.

Unlike the exact sciences which have no matter to account for, the comparative sciences assume their subject matter without accounting for it. It would indeed be no small achievement to trace mental species to their origin, but in this work we are not only attempting this but we feel confident that substances out of which they

[1] Bible—Acts 14:15.

originate may be accounted for. Charles Darwin in his "Descent of Man" says: "In what manner the mental powers were first developed in the lowest organisms is as hopeless an inquiry as how life itself first originated. These are problems for the distant future, if they are to be ever solved by man."[1] My feeling of reverence for this man's character and works is so great that I feel abashed at the contemplation of solving a problem which he with characteristic humility and nobility left to posterity. However, what was impossible yesterday is made possible tomorrow by the developments of to-day. I know that were he alive he would be the first to give the Origin of Mental Species a respectful hearing. The lives and lessons of these men are the only comfort we have when we have wandered far into unexplored regions where we find few travelers and where a comforting human voice is seldom heard.

The subject matter, constituting the thought-out mind, is both material and immaterial. One being the visualized sensations of the bodily senses, and the other the Absolute element, this element is the survival agency in all things. Sensations are material mentality but the faculty of comparing them is Divine. From this conclusion we derive the true nature of memory, which constitutes the survival agency. One sensation does not possess the faculty of recalling a previous sensation nor can this faculty be developed from sensation for the reason that sensation possesses no element of intelligence, which is the only survival agency.

We are convinced that intelligence is not developed from instinct and agree with Cuvier that they stand in

[1] The Descent of Man—Darwin (Page 82).

inverse ratio to each other. The intelligence of nature which we have referred to before is nothing more than instinct, while the intelligence about nature, a distinction we have made before, is the intelligence that exists in inverse ratio to instinct. "The first dawnings of intelligence," Herbert Spencer believes, "may have been developed through the multiplication and co-ordination of reflex actions." This is undoubtedly true and when we use the definition of the words instead of the words themselves it becomes quite evident. The bending back on itself of the expressions of the felt-out mind would certainly produce the effect, however crudely, of a co-ordination and analogy through reaction. We contend that every effort put forth, however crude, to locate or otherwise account for agencies seen or unseen, has the effect of drawing on the only intelligence and adapting this intelligence to our own uses. This realization or adaptation through effort, either conscious or unconscious, is what the naturalist calls nature, the scientist calls experience and the pious call prayer. But from the lowest to the highest organisms it is the same thing.

In the long struggle for the survival of the fittest in the physical world it is the most intensely physical that survives. Another equally retarding factor is that any variation from instinct is quickly opposed by a preponderance of instinct. Unfortunate, too, is the fact that degrees of intelligence become habit, which habit arrests development and soon becomes instinct. When we contemplate this preponderance of unintelligence arrayed against intelligence we are compelled to acknowledge that the utilized unseen is a power far greater than instinct or habit, for, were not this the case, there would be

no progress. It is this Immaterial Intelligence that is the unseen agency expressed through growth. This survival agency vitalizes the felt-out and thought-out minds and is responsible for all changes and development. The felt-out and thought-out minds that it vitalizes have been heralded as God by pantheists, nature worshippers and beauty orators. This deceiving activity has been the deception that has lured man from the lead to the mother-God lode and left him a prospector among phenomena chasing the phantoms of the transforming obvious.

The activities that the five physical senses are conscious of, along with the activities brought to light through the aid of the microscope and prism, are but variations of these activities which exist by virtue of adaptations of unconsciously borrowed light. No device compounded out of themselves, that is to say, their constituent element, will ever enable us to see any substance other than their own.[1] Here we face the limitation of the senses however highly developed and contemplate the necessity and possibility of an intelligent realization of an intelligence which will enable us to see this process of appropriation going on in the realm of nature and thereby see nature separate from Substance. They who have not developed this faculty must realize the necessity for doing it and learn the method of dematerialization which leads to it.

[1] It is quite improbable that any specific plasma whatever will ever be isolated by the devices employed in the laboratory. It is the censensus, the co-existence, the collaboration, of these various plasmatic types which constitutes life, and their physical, chemical and mechanical interpenetration is constant and fundamental. Excerpts from an article on Bio-Chemical characteristics of species (Efforts to Discover a Specific Differentiating Substance) By Dr. Louis Legrande, Laureate of the Academy of Medicine, Paris in Revue Generale des Sciences. (Scientific American Supplement Translation.)

The long struggle between light and darkness expressed through the utilization of the progressive Principle along with the adaptation of the thing expressed to its environment is the work of the comparative scientist. Much of this has been done and it needs only to be illuminated by determining the origin of species to complete the work of these master minds from Aristotle to Haeckel. This detail work is outside of the sphere of a philosophical work like this which has to do mostly with relations, values and possibilities.

Mr. Hegel says in his history of philosophy: "The relation of the individual to spirit is that he appropriates to himself the substantial existence; that is, it becomes his character and capability, enabling him to have a definite place in the world—to be something."[1] Mr. Hegel saw this theoretically through inspiration and through revelation we have seen the same thing, with this difference; being able to transport oneself entirely into the Spirit-Mind, the separation of the Spirit-Mind from the evolved activity became possible.

We have alluded often to the knowledge we possess of the relative and Absolute and the extent to which we have separated them, not only in useful activities but intellectually as well. However, until we can make this separation scientific, teachable and useful it is only theory. Besides, to this Absolute knowledge must be added the comparative science consisting of the appropriation of Spirit and the functions of matter. "The mere customary life" Mr. Hegel likens to "a watch wound up and going of itself," and its expended energy in running down he likens to "death."[2] This is a good

[1] Philosophy of History—Hegel (Page 128).
[2] Philosophy of History—Hegel (Page 129).

description but it gives us only the theory. Mortal expressions of Divine power have their periods of life in the vegetable, animal and constructive. The law of periodicity applies to all things known and knowable. But what we need to know is—the value of its constituent elements and their relations—the methods of appropriation of Spirit and mode of modification of the material expression by its environment.

A thing, in itself nonexistent, yet having an existence; deriving Substance from a Substance unknown to itself through a process of imparting without parting with any of its Substance, is a condition and process unthinkable to the human mind. Yet this is just what we must contemplate. The Absolute energizes the relative activities without impoverishing itself. These activities have their periods of longer or shorter duration dependent on evolution, age and reflection. Some having periods of existence such as well-known types or species coming suddenly to an abrupt end, the latter being a more convincing proof of the relation or "action without a medium" than the former. Mr. Hegel says: "The very essence of Spirit is activity; it realizes its potentiality—makes its own deed, its own work—thus becomes an object of itself; contemplates itself as an objective existence."[1]

What then is the nature of the existence that exists by virtue of this self-sustained Existence, which disappears entirely when we merge sufficiently in the Spirit? It is within this marvelous evolution of which we are a part and of which we have knowledge, that there exists everything from the latent possibilities of nebula to the

[1] Philosophy of History—Hegel (Page 127).

most intense form of civilization. The analysis of this is what we call comparative or natural science. Yet work as we may, with a knowledge acquired therefrom, we will never be able to see anything beyond its relative elements. Stranger yet is the fact that the very intelligence with which we analyze this comes from beyond it. However, this Intelligence is always clothed with the human. Our words, no matter how intelligent, are covered with the elements of this world. But just in proportion as these thoughts are unclothed by the discerning of higher meanings, man's activities take on a different color and purpose. It is Spirit that makes the opaque translucent and it is Spirit that makes the translucent transparent and it is Spirit that dissolves the transparency which prevents our seeing the naked truth.

Let us take a word of the highest significance to mankind—the word God, and endeavor to desymbolize it. If we were to use the word in its highest significance, that is, the significance it would have in Truth, it would set in motion an activity in ourselves, in the one addressed and in the environment. This is what Paul was trying to explain when he said, "The Kingdom of God is not in word, but in Power."[1] But this power is only expressed to the extent that we desymbolize the word. Language has been constructed just as other things have been. We use our intelligence to construct a house and when the house is done it is immediately compared with other houses. The effect of this is to be drawn away from the contemplation of the intelligence that built the house to the contemplation of the relative merits of houses. Words were, of course, constructed in the same way,

[1] Bible—First Corinthians 4:20.

and we have gone on comparing the symbol expressing the word instead of contemplating the intelligence which made the constructed symbol possible. Thus it is with all things within the sphere of the thought-out mind. This is the process through which sentient consciousness came into existence, and, barring gleams of Light, has been our existence. Having never known anything else, and what is more important, any gleam of Light we have got has been imprisoned in this, we have been unable to express to ourselves and to others what we had seen. To convey the true meaning of the word God, we ourselves, and the one addressed must know what the word God means. To get this meaning all similitudes, outlines, symbols and sensation must cease. When we have accomplished this, God becomes a vivifying influence instead of an object of the senses. The art in all things is this vivifying influence. The world has, that is, a large part of it, and this has influenced the remainder, worshipped at the shrine of what it has called art. Men have gone so far as to write books trying to prove that certain paintings have influenced the countenance and intelligence of people for centuries. The truth of the matter is this very form of art is of the most primitive kind and has been practiced by most primitive races. The men who have studied organism and organization are the greatest artists because they not only set free the idea but give expression to it in activity. The United States of America is the result of this school of art. This art is the leaven of democracy and without it democracy would cease to exist. If one-millionth part of the energy expended in trying to arrange color schemes into what has been termed art had been expended

in studying the relations of men and women in harmony, this world would have long since beaten its swords into plowshares and its spears into pruning hooks.[1] This deception never ceases. It was responsible for the feeling current in the eighteenth century that it was immodest to print and circulate any literary production. This nearly cost us the "Elegy in a Country Churchyard." What it did cost us we will never know. Another expression of it is the measure of a man. We hear much of the men who have succeeded because they were silent self-contained men. Jesus said: "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil,"[2] and they crucified him. So it is with every other man who teaches and exposes the evils of the felt-out and thought-out minds. The silent man who does not incur the world's hatred by attempting to right its wrongs reaps what others have sown. The cause of this opposition, which often takes the form of the bitterest hatred, as in the case of political economy, is that it is alive; it acts on the feelings of man, contradicts selfishness and awakens from indolence and sluggishness the mental and physical of unregenerated natures.

For many years we tested the human mind on this point of opposition to ideas in principle. In that time we have seldom expressed our belief in the possibility of

[1] (Art in its correct sense is an effort to express the Absolute. This explains the famous remark, "Art for art's sake." Art expressed through a medium visible to the bodily vision is the crudest form of art. Art which is not visible to the bodily vision but is seen through the vision of the mind is the highest human interpretation of art. Art seen through spiritual vision is the supreme achievement where art blends with the Absolute.)

[2] Bible—John 7:7.

some improvement in our civil and political institutions that it had not been met by a quick denial and accompanied by an explanation why it was impossible. These ready answers, by people who had not the slightest knowledge of the subject under discussion, awaken us to the resourcefulness of negation in the human mind. As the mirror reverses everything it reflects, everything the human mind reflects, even glimpses of ultimate perfection is reversed. From learning the principles of mechanics to the principles of astronomical science the appearance of things must be reversed. We naturally deduce from this useful fact that learning consists of overcoming this deception. Extending this we find we have only to devise some form of education which will best take away this form of deception, and we will thereby open the way to universal knowledge. The human mind reverses everything it beholds and this accounts for the perversion of the teachings of every prophet, either glorified or inglorious, who has been able to overcome this deception and bless mankind.

The fundament in all educational methods consists of getting rid of the subject matter by which we are enabled to see the Substance which is the power in all things, from vegetables to intelligence. We must dematerialize what to the senses seems to be substance before we get what Huxley described as "the meaning of the words" rather than "the series of pictures made to pass before our mind."

Returning to the subject of our illustration we see that by destroying the picture of God as a result of desymbolizing the name, we permit to operate in our consciousness, and the consciousness of one

addressed, both hearer and reader, a power, and the operation of this power is the answer to the prayer, "Thy Kingdom come in earth as it is in Heaven." This is the power which overcomes the sense deceptions and eliminates the subject matter of the relative sciences.

The earliest articulations contain two expressions of this power which makes articulations possible. The first we realize is the utilization of this power in making sound and the second that of giving significance to sound. Many naturalists have concluded that articulation is not intelligence. This is true, but the significance attached to the first form of articulation presupposes the ultimate development of intelligence. It is the power, however feeble, attached to all sounds that conducts into intelligence. Just as the mind yet unattuned to the meaning of the words only repeats words, sounds or articulations, we discern in the higher stages of development the signification of these articulations. Much has been written by students of nature in regard to the development and usefulness of articulate sounds. How signs of danger, signals of warning and calls of companionship were made use of and thereby affected the earliest development of what has been regarded as useful knowledge. Accompanying this was also the evil effects of these articulate sounds the importance of which has been greatly undervalued. The playful cries of the gamboling young, the screech of the fledgling and the parental reproof all served to acquaint predatory beings with the presence of food or prey. Thus we discern the attendant evil growing out of every form of articulate expression. The mother of the brood

made sounds to her young which to her had a significance of silence in time of danger. However, the fledgling more often got the sounds than the significance. Just so races of people get only the sounds uttered by previous races, but since these sounds come through symbols of altered meaning the original significance of the words is lost. Had the parent been able to convey this significance to her young without audible sound it would not have been accompanied by the danger referred to. Every form of defense from the first warning articulation to the latest instrument of war devised for defense contains this element which acquaints the enemy with its presence and nature—a nature soon copied. Thus is every thought-out idea accompanied by a preponderance of evil. This tree of knowledge of good and evil finds its earliest expression in articulation and significance. The communications of the significance, apart from the articulation, is the element which in time (unthinkable) becomes conversation, education and literature. When we realize how difficult is the task of conveying what we have in our thought to others we may feebly imagine what it meant for our semi-articulate ancestors to convey through the crude channel of undeveloped articulate significance. Language is still articulate sounds having two phases of significance; one the significance of usefulness with regard to natural existence and environment; the other the significance they could have in truth. The most useful method I have found of anticipating the future consists of extending the past, according to its laws of development into the future. Reversing the process we recall the past. This method of extension becomes ac-

cretive when we anticipate the future and diminishing as we extend it into the past.

But it is a far reach from the realization of the significance of danger signals and warnings, love cooings and parental caresses to the exchange of useful knowledge that does not appeal to the instinctive senses. The first dawn of philosophy, no doubt, came as a result of denying the satisfaction of an appetite because of prudence. Everything we learn developing out of the felt-out and thought-out minds has only the purpose of satisfying their insatiable appetites. In the Eden of unconsciousness, before the development of the comparative sense in the thought-out mind, there was no yesterday or tomorrow. In the earliest stages of the thought-out mind there is no anticipation of the long cold winter for the reason that the comparative faculty has not developed. The realization of the length of winter and its effect on the food supply makes a migratory bird. Thus the species are developed. Mental species among the animals are very much alike. The hibernating animals, anticipating the same struggle, instead of migrating, which was necessarily dangerous to large-moving objects, found a way of meeting this need by overcoming the consciousness of appetite and thereby destroying the sense of hunger. This is conclusive evidence that the thought-out mind alone suffers, for these hibernating animals come out in the spring nothing but muscle and bone. The felt-out mind has consumed its own substance when the thought-out mind was dormant and its magnified sense of need overcome. How manifestly evident the distinction between these two minds becomes as we trace their separate

attributes in the light of the Origin of Mental Species.

The eternal struggle to satisfy the seeming necessities of existence through the ingenuity of the thought-out mind has resulted in many inventions and the demand is still barking at the heels of invention. The inventions and demands are still going on and will continue until the thought-out mind evolves to a more general apperception of that ultimate power which possesses the remarkable faculty of satisfying by destroying many artificially developed appetites. But we are anticipating a subject that will come later. Every effort to determine the true significance of the words we use portends an awakening which will present generally to mankind a solution which has at all times presented itself in a sporadic and fragmentary way.

We discern through the effect of the Holy Ghost on appetites and passions, its power to destroy appetites and modify passion. We vaguely see in the hibernating animals an unconscious adaptation of the Holy Ghost by the felt-out mind. The felt-out mind being to the thought-out mind what the foundation is to the superstructure, it can never get entirely away from its influence. These demands of the flesh so often enumerated by St. Paul are intensified by the thought-out mind. That is why we have headed this general chapter "The Influence of the Felt-Out Mind on Human Life and Thought." The efforts of the thought-out mind to get away from these demands are written in the religions and religious orders of all time. In vain have men and women wept on the periphery of human confinement and sought in prayer and applied efforts a balm for the unceasing desires of the human soul.

Returning to our subject we see that naming God is not explaining God. Furthermore we realize that to know God we must know what the word God means. When we have completely desymbolized the name we are in a position to see the Substance which constitutes God. The only proof of this is its remarkable automatic effect on our conscience in the form of a Power greater than natural physical law. Besides, the knowledge that sensation, either felt-out or thought-out, never evolves intelligence compels us to conclude that this Power is the source of intelligence. If God is intelligence and the only intelligence, we become intelligent in proportion as we know God.

Continuing the extension of our deductions we discern that the origin of all knowledge is in this Substance and that this Substance is the alchemy which transmutes all material things by its transcendental power. It is the philosopher's stone, the metaphysician's brain, the chemist's furnace, the mariner's compass and the mechanic's square. Besides technical knowledge, comparative and exact science, it is out of fragmentary bits of this Substance we have constructed our ethical systems. Likewise fragmentary bits of this Substance, perverted by the influence of the felt-out mind, enables people for a period to do things bewildering to the senses and thereby corrupt and delude the credulous.

From the first articulation expressing some sensation of the felt-out mind to the most recent perversion of the revelation of this Substance by mankind is a long journey of which we have no record either prehistoric, ancient or modern. History, barring the works of some inglorious prophets, is nothing more than the scars left

on the face of the earth by the struggles of mankind. Sometimes these struggles have been between good and evil, but more often between the same forms of evil.

But since a little of this Substance possesscs a potency beyond all human comparison we must learn intelligently the nature and availableness of this power that becomes pure intelligence, and triumph over our mistaken ideas of right, which are the most subtle and dangerous wrongs. The proverb "knowledge is power" then becomes something more than words and awakens us to the appalling fact that the only education in its correct sense is a knowledge of God and this we prove by reversing the proverb to read "Power is knowledge." Unfortunately this has been too often interpreted to signify a knowledge of the existence of God and worshipping him instead of signifying that the dispersion of knowledge is the utilization of God's beneficence. This conclusion fulfills the scriptures, takes fanaticism out of Christianity and puts Christianity into Science.

Forms expressing activity are the result of two things, one of which is relative and the other Absolute. In the Absolute we contemplate neither its origin nor its end, which are unthinkable. Yet it is the intelligence of all things and growth is impossible without intelligence. The relative consists of a condition, which condition includes all of its influences both internal and external—that is to say, environment. This condition largely governs the form, color and organisms through which the activity is expressed. The activities of the Absolute Substance are intelligence without outlines, and we are convinced the outline is the result of the influence of environment. Thus environment will sometimes retard

and sometimes arrest the development of physical species as well as mental species. While it is a more difficult problem to realize this effect on the physical species, it is discernable to those possessing Light with a knowledge of the processes of evolution and decay. With the mental species it is only necessary to note the sudden change of crude young men and women into cultivated activities when surrounded by intensely specialized faculties. This intense specialization of the faculties effects an unconscious realization of the unseen which the pious call God and strive to avail themselves of through an often mistaken idea of prayer. Sometimes the change of marshy swamp lands to sterility through process of earth upheaval, has resulted in the necessity of physical species adapting themselves to new conditions so speedily that the very effort has effected a sudden change and growth so different that a few survivals have resulted in another species. This struggle to live always effects an appropriation of the Absolute which a dormant satisfied sense would fail to do. On the other hand where the change has been too sudden for adaption it has effected a retardation or extinction. While the struggle for existence among animals as well as men has been productive of growth through the adaption to its own uses of the unseen Substance, environment has stimulated both the adaptation and the expression of the adaptation.

While it seems more difficult to understand the evolution of the physical species than the mental, as they are generally understood, yet as we become more familiar with the subject we become rapturous over it. On the other hand the study of the mental species is attended by such conscious perversions that we come to appreciate

the words of so intrepid a reformer as Brand Whitlock who, after reviewing a work on birds by some youthful enthusiast, wrote that he could not fully appreciate her work since he found it difficult to realize the rapture she put into it. Besides, he observed, after one has studied human beings for many years it becomes more and more difficult to become rapturous about anything.

In the light of the Origin of Mental Species this is compensated for by learning that all species evolve in truth and the obvious and offensive are but the perversion of the power of truth by the felt-out and thought-out minds. Just as we become conscious of the reality of the activity of the Ultimate Element the distasteful flavor in evolution is removed. The knowledge of the presence of this sacred Power along with its influence on those who contemplate it makes work a joy and its recompense at hand.

Progress is a law of truth and as a result of this progress Darwin and his co-workers discerned the evolution of the physical species, which on account of confounding matter with man was distasteful to many. Now is being worked out the origin of mental species which is largely an expression of the physical species and of necessity must be allied with it, and this will in a manner be likewise distasteful. But beyond the confines of this human activity called male and female, we who are searching perceive dimly the science of the birth of men and women, and the writing of the evolution of this species will remove all that is offensive and give to mankind what it wanted to know and in a glass darkly perceived, that man was born of God. This evolution has never been written but we anticipate its coming with joy

and rejoice in it for the whole human race. This little digression of anticipation may throw an advancing glow on the probabilities of the discovery of the Origin of Mental Species and stimulate the reader who fears the study of evolution on account of the simian traits dimly discernable in his humanly evolved self.

The Master Metaphysician said: "Go ye into all the world and preach the Gospel to every creature,"[1] of your imagination. The only world there is, so far as we are concerned, is the things we are conscious of. Things which have not become objects to us are not a part of our world. So instead of taking this in a geographical sense it must be given the significance of correcting the false impressions of the senses. We must get the relative right and relative wrong, but to do this we must learn the true significance of these objects either physical or mental. But we will never be able to do this so long as we accept some other person's explanation of the meaning of things. The same Master Christian said: "Seek ye first the Kingdom of God and His righteousness (correctness) and all these things will be added unto you."[2] We must seek the true significance of the object and the symbol. This is the parting of the ways, and if we continue in the right direction we will be rewarded in proportion to our diligence. A knowledge of the existence of an object is not knowledge in its correct sense and neither does it lead to knowledge. A knowledge of the usefulness of an object to our senses is not in the last analysis knowledge but a form of satisfaction. To gain the true significance of an object is knowledge.

[1] Bible—Mark 16:15.

[2] Bible—Matthew 6:33.

This, however, does not have reference to its significance to us but rather what it signifies in the Absolute sense. Significance, in its correct sense, does not mean what an object or an action signifies to the senses but rather the fundamental cause we endeavor to behold through the vista its contemplation opens up in our consciousness.

The first articulations were, we are convinced, the result of some manner of feeling or sensation of the felt-out mind which we have no language to describe. Likewise the first impressions objectively received their first colorings from the felt-out mind. So it continues all through the process of development. The influence of the felt-out mind on human life and thought is evident everywhere. Every object is given, as a result of this influence, a significance the very opposite of the one we would behold in truth.

This process continues, as we have explained in the article on psychology, until inspiration causes us to begin to question the deductions we have made concerning objects, relations and their influence on each other. Later this same inspiration causes us to begin to question the very existence of an object other than an object. This process continues, when continued to be fed by inspiration, until we have destroyed the sense of reality of things, and as a result find ourselves in a senseless environment where what the senses made us believe was substance becomes shadows and invisible uncertainty becomes objective Substance.

We seem to be wandering in this article, but it is both the nature and purpose of the article. It is the undefined remotely conscious symbols cultivated by experience and education which we must search out if we would

obey the great Metaphysician's command and preach the Gospel to every creature. Hard and fixed processes of thinking have a hypnotic effect which soon become dogmatic. They are always dangerous and soon become praying machines, beads or words without significance. We must get the desire for the ultimate significance in all things and let the mind roam where it will. In this way lies the only hope of freedom from bondage, creeds, cults and habits. Every hour we travel inconceivable distances both geographical and historical. To appreciate the truth of this it is only necessary to attempt to stop this transformation of the obvious and become, through succeeding in this, conscious of the ultimate Substance.

In sleep all of this objective sense ceases and only the felt-out mind, unstimulated by the objective, continues its clock-like pulsation. When we wish to be transported beyond the realm of the senses and behold the Power which times aright and regulates the felt-out mind we must put to sleep this thought-out activity, but with this difference; instead of passing into a state of nonentity as a result of sense silence called sleep, we remain awake in the Perfect Mind that never sleeps. This is now and always has been the aim and purpose of all of the processes of the mystics.

This also explains the nature of sleep. The felt-out mind existed before there was a thought-out mind and received even its nourishment by absorption. So we might sleep for long periods were it possible to recall this process of nourishment. The human or thought-out mind is a slave to the demands of the felt-out mind, so much so that it awakens it from its peaceful sleep to

satisfy its demands of nourishment. So far as we can trace this we see the thought-out mind under its influence, enslaving other beings to satisfy its demands. This slavish nature never changes until modified by a ray of contradicting light which seeps through its dissolving false sense of false substance.

Under this influence the religious mind becomes purely selfish. It is generous and kind to anything it can use, and ungenerous and unkind to anything it cannot use. Its deeds of kindness it cites in its defense and its deeds of unkindness its enemies cite in denouncing it. Thus we account for its insufficiency to its votaries and the public. So when concreted into an organization this same selfishness increases in the same ratio with its growth and power. The same influence that makes this attendant evil possible prevents the evil from being seen even when under its influence decadence has set in.

The military mind reversing the condition, admitting its imperfection but contending for its necessity through the failure of good, contends the remedy lies in a strong organization controlling the evil and thereby permitting the good to operate. However the felt-out mind using this power perverts it to the slavery of its exaggerated desires.

Our educational institutions have yielded to the same influence. While it has not been admitted and seldom discerned, yet the purpose of education when analyzed in the light of higher usefulness has consisted of acquiring knowledge of things useful to the senses in the work of enslaving those less fortunate. The intelligence thus acquired has been used to profit by the ignorance (of this same kind of intelligence) of those unable to com-

pete with it. This can be veneered over by high-sounding words and hypnotizing phrases, but under the alchemy of universal usefulness it becomes evident and true. Instead of sending men out into the world to disperse useful knowledge (preach the Gospel as Jesus commanded) and apply intelligence to conversation and construction for the general good, and giving the unfortunate and unlearned the benefit of this knowledge, it has done just the opposite.

To uncover an evil is to ultimately overcome it. This is not a pleasant task and the effect it has on us when we uncover it proves its negative nature. It will be therefore a relief from the contemplation of evil to take up the consideration of the inspired thought, out of which grow positive and hopeful species.

CHAPTER XVIII

Inglorious Prophets

"Moral enthusiasm is not, uninstructed and of itself, a suitable guide to practicable and lasting reformation," [1] is the conclusion of Woodrow Wilson after years of applied efforts, associated with culture, learning and experience, forming in themselves a combination and completeness rare in the world's history.

A little more than a hundred years ante-dating the writing of Professor Wilson's words and when the world was experiencing a similar awakening as that through which we have just passed, and which was followed by a series of wars surpassed only in intensity and cruelty by the one raging as these words are written, a Frenchman contemplating the ruins of ancient Assyria and addressing himself to the genius of the departed amid whose tombs he sat, asked this comprehensive question: "By what secret causes do empires rise and fall; from what sources spring the prosperity and misfortunes of nations; and on what principles can the peace of society and the happiness of man be established?"[2]

We read in the Revelation of St. John: "And the nations of them which are saved shall walk in the light of it."[3] On the determining of just what this light consists

[1] When a Man Comes to Himself—Woodrow Wilson (Page 31).

[2] Ruins of Empires—Volney (Page 13). (When this question was asked its answer had, no doubt, appeared in the principles of the "Wealth of Nations," by Adam Smith the greatest of the Inglorious Prophets.

[3] Bible—Revelation 21:24.

and the method of availing ourselves of it depend the only hope of mankind. To place the realization of this beyond the grave makes of no effect the Lord's Prayer, which says: "Thy Kingdom come. Thy will be done in earth, as it is in Heaven." It is useless any longer to answer these questions by humanly defined words. The needs of the hour allied to general intelligence demand something more than explanations which do not explain and therefore fail to remedy.

Coeval with the decline of ecclesiasticism in the seventeenth century was heard a Voice which has grown stronger in proportion as ecclesiasticism has grown weaker. Its words have been the energy and nourishment of our western civilization and to it we are indebted for all we now enjoy. Its prophets have been slain sometimes by actual spilling of blood, but oftener by more cruel methods. In spite of this the Voice is still heard. Louder are becoming its Isaiah-like proclamations and more and more is it influencing our affairs in the form of applied efforts. These prophets, though unpopular and little understood, have in the face of the established order of things in little more than a century succeeded in marvelously regenerating the western world.

Only potentized words have the power to melt human habit and human hatred. From what source came this power accompanying a few words and making them a tocsin among a din of sounds? The answer is: Inspired words are potentized words and the secret of their potentialization is that the procession of the Holy Ghost does not cease with the Father, with the Son, nor with those to whom the Son imparts It, but It adheres to, radiates from and potentizes words spoken by those under Its

influence and necessarily their words have power. This alone is the explanation of the phenomenon of the few overcoming and conquering to a remarkable degree the influence of the human ego. "God is no respecter of persons,"[1] we read in the Scriptures, and if this be true, why must we refuse to receive truth because it has not come through ecclesiastical or ecclesiastically authorized channels? If the world has been blessed there is only one source from which blessings come. Red-blooded men make for reforms, and not anemic white-blooded pietists. Moreover, a large part of what has been regarded as piety is nothing more nor less than the want of intellectual independence; a cringing cowardice born of the fear of punishment in the nature of human insufficiency. Moreover, if many of these people would break up their "fallow ground"[2] (undisturbed beliefs) they would realize the cruelty they have been unconsciously a party to, and while shedding tears over the crucifixion of one prophet by one race of people they might find blood on their own hands.

While considering the word inspiration and its relation to the inglorious prophets it would be well to note that the word has been given, through the influence of sacred books, the significance of revelation. This is incorrect and robs both words of their highest significance. Inspiration as defined by the authorities on language signifies the animation or vivifying of something else. While on the other hand the revealed is not only something wholly apart from something else, but it possesses the faculty of making of no effect another activity. The

[1] Bible—Acts 10:34.

[2] Bible—Hosea 10:12.

inspired thought-out mind has the faculty of learning lessons from the past by which it is able to anticipate the future. It is the survival agency of thought which raises man above dumb forgetfulness. Inspiration awakens us from the sluggishness of human ecstasy to the realization of the law of probabilities through which come courage, invention, and human progress. Revelation, however, is a process wholly apart from inspiration and the confounding of the two has been the cause of much mystification. While inspiration is from the same source as revelation, it inspires human activities, enduing them with divine values. Revelation unmakes all things human or thought-out and leaves the felt-out mind free to grope in its blind ego untempered by inspired human wisdom. This effect, when understood, will account for the dark periods which always follow the appearance of prophets and their revelations, as well as explain the insufficiency of those under the influence of emotionalized religion.[1]

Instead of claiming to be the second person of God as implied in their form of proclamation, "Thus saith the Lord God," the inglorious prophets have been more modest and proclaimed in the name of Principle and Justice: "Thus say Principle and Justice." While they have not used the term God, which is unnamable, their teachings have been more effective because of their coming in the first person of God through Principle

[1] (There is convincing evidence that God first expresses Himself through the emotions. But spiritualized emotions are not intelligent. We have yet to learn that God must be expressed through intelligence. Moreover, this intelligence must not be like the intelligence of nature which is God governed and is sufficient in the natural world, but it must be an intelligence about nature and our relation to our environment; an intelligence that prevents colliding with an invisible God, brute nature and our fellowman.)

itself. The absence of the word God in the Constitution of the United States of America has been often deplored by religious elements, but they failed to see in Substance what they wanted in words. The constitution might have the human word God written all over it to far less purpose than the Spirit of the Word which is so evidently in it. This is the root of the evil: desiring the human symbol rather than the Substance which expresses itself in usefulness, helpfulness and power.

There is a style of writing from which we derive Substance. It has been the life of the Bible; it has been the life of religion; it has been the life of science and it is the life of democracy. The declaration of independence from human absolutism, which uncovered the rights of man, has been the life of our feeble efforts in the line of democracy in the west. These declarations of truth bring power. This is the secret of deriving Substance from a style of writing. This explains the remarkable influence of these inglorious prophets in spite of the opposition from the established order of things, added to the fact that few people read their books.

Religions have always evolved out of an effort to establish an order of society. From this it would necessarily follow that an order of society would be in its correct sense a religion. The Jewish religion better than any other presents this phase. This is so well summed up and expressed in their "Ethics" by Professors Dewey and Tufts that we quote it: "The Hebrew presented rather the ideal of a moral order on earth, of the control of all life by right, of a realization of good, and of a completeness of life. It was an ideal not dreamed out in ecstatic visions of pure fancy, but worked out in struggle

and suffering, in confidence that moral efforts are not hopeless or destined to defeat. The ideal order is to be made real. The divine kingdom is to come, the divine will to be done 'on earth as it is in heaven.' " [1]

When one has lived and moved and had his being as it were in the thought of the inglorious prophets for half a lifetime and then been led to the serious study of the glorified prophets through a direct revelation, the similarity of their teachings is astonishing. There is small reference in the Old Testament to the rewards and punishments after death. In fact peace and prosperity were conditional on obedience to the principle of right and justice, expressed in human ways and means. Failure was regarded as an evidence of the absence of God. Success bespoke His presence. God, however, was not brought back to men by prayers and incantations, but rather by finding wherein they had strayed from Him in their methods. When He ordered their footsteps all was well, but when human ambition, indolence and neglect crept into their methods He deserted them. Even the sacrifices, it is quite evident, were methods for making these conditions more real. The worshipful sense of God does not enter in this at all, but it implies rather a realization through the co-operation of superhuman agency.

Now this is just exactly the teaching of the inglorious prophets, for they have all taught, and fundamentally they all agree, that if certain practices are followed, peace and plenty will attend us while on the other hand the reverse will come to pass. Many, not understanding these prophets, will naturally ask if it is not human

[1] Ethics—Dewey and Tufts (Page 109).

opinion. To the initiated it is not, for it all came as a matter of induction through inspiration. To make an illustration at the moment of most usefulness we will cite Gresham's law of finance, which has never failed in history. The law is that bad money will drive good money out of the market. The glorified prophets tell us that bad thinking drives God out of our minds and bad customs drive Him out of the world. It is the same process of reasoning and these processes have both proved themselves at all times and whenever and wherever tested.

The natural evolution of society has changed its form, but has never altered its value. The felt-out and thought-out minds do always the same thing under the same circumstances. It is deducible from this that if we understand these minds we would know how to protect ourselves from the evils that attend them. This is the talent of the evolutionist and the stock in trade of the novelist. The only difference in the evolution of races as well as in novelist's creations is a matter of local color. Satisfying the demands of the appetites under the varying influence of environment is the story of them all. With unnumbered volumes of history, races on earth in every stage of evolution, scientific lore and legend from which to deduce useful knowledge, man has as a result of separating good from evil found a principle which is, to the extent that he has learned and applied it, a perfect measure of the value of wisdom and law. So wonderfully has this been determined that those who understand it can anticipate the value of a law, moral or legal, as well as its effect on mankind through their reaction on it. Many methods wherever practiced, while apparently good and expedient, in the end become channels for great mischief.

It is a knowledge of this element along with the fear of delegating power to it that has been the guiding star of democracy. The human mind advocates revenge and restriction, to become in the end a victim to its own restrictions and punishments. The voice of principle says man is a victim of his own appetites, passions and the influence of his environment. Change the environment and he will be improved, for of all deductions it is most discernible that man is influenced by his environment.

Putting the difference in another light we see the human mind believing man to be endowed with a fixed consciousness, and the evil in him subject to his will endeavoring to right the wrongs of the world through self-repression. The inglorious prophets, having learned from the lessons of the ages that this method has never made the world better either under ecclesiastical rule or military despotism, have looked further and discerned that the evils from which we suffer are not in man. In days of pastoral life when all power was expressed through the movement of the body or will of the individual, this repression, was in a manner, sufficient. But with the growth of the division of labor with the resultant multiplication of methods and means, evil became largely impersonal. As a result of bodily vision and human interpretation individuals are still abused for the existence of economic evils and the strange feature of it is that those individuals seeing through the same bodily vision do not comprehend the evils of which they are accused, and in turn abuse their accusers. [1] It has been

[1] The most difficult problem confronting ethical reform is the necessity of overcoming the human limitation which regards every attempt to correct the human evil that enters into religious, political and industrial activities as an attack on the Substance

the work of the inglorious prophets to uncover these evils and bring us thereby assurance that moral efforts are no longer hopeless or destined to defeat. The remedy consists, of course, in learning the nature of these evils and avoiding them in the process of developing a system of human relations where they are impossible.

We have said before that an illustration is safer than a statement and we resort to it again. Were we to fill our legislatures with the best educated pious men, men who on account of their calling arrogate to themselves authority to teach and lead the world, the result would be a worse state of affairs than we have now. They would open and close their meetings with prayer and the word "close" would express the sum of their efforts. This would be the sum of their efforts for the reason of their praying to God instead of expressing Him in human efforts. This is the only way He can ever come into earth for the simple reason that were He to reveal Himself to the hearts of mankind generally He would not be reflected in their lives and efforts without thought-out expression of Him. On the other hand we have been gathering our lawmakers from the remotest corners of civilization, not only geographically but remote from the activities and sources from which intelligence has been wont to come, with the result of a gradually ascending democracy.

Victor Hugo wrote: "To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary to have that innate

of these institutions. Until we are educated to the point where this distinction becomes obvious to the vision of the mind we will continue to think in mobs.

and holy love of humanity which constitutes an apostolate and opens up a prophetic vista in the future." Desymbolized and scientifically analyzed, this means a cross-section of history. Now that is just what the mind of the inglorious prophets consists of—a cross-section of the history of human life on earth. This faculty enables them to feel the sufferings of those who have lived under the cruel wrongs of preceding ages. They can see the injustices that were endured and also discern the causes of injustice. This makes them seers, prophets, philosophers. They rock the infant of civilization in the cradle of their memory; they take part in its sports and innocent gambolings; they appreciate its earliest temptations that afterward rule its life. They study at its schools, read its manuscripts and see the shaping of its mind. Like the unfolding of a scroll they see human energy allied to inspiration invent, produce and develop. They then behold a pause. Empires rise, religions struggle with civil institutions for mastery and human cunning, the highest art of evil creeps in and claims the crown. Then they behold the inglorious prophets lamenting, like Jesus on the wall outside of Jerusalem, "If thou hadst known." To them the scroll begins to roll up again and another period with its intense civilization becomes merely another lesson in the life of the ages; a cross-section of civilization.

Some men who understand this process prescribe remedies. There is, however, but one sovereign remedy and that consists of learning these processes and profiting by the lessons they teach by deducing from them unvarying principles and our life will naturally reflect them. This, however, is the highest interpretation of

the Ultimate good and those who have attained to this apprehension are those who have found themselves and realized their relation to their fellow beings. The remarkable thing about this is that when anything becomes generally understood it automatically operates through public opinion and is reflected in legal codes. Likewise, when anything becomes obviously an evil through the same process it disappears just as though it never had been. But in searching for the origin of mental species we must consider the mental species which grow out of the imperfect discernment of these processes.

Civilization is the result of an effort to establish a moral ideal on earth. But certain influences which almost entirely control the mind of youth, influences difficult to overcome in later life, have limited the significance of the word "morals" to a repression of individual natural desires. We have seen, through the insufficiency of these influences in public and private affairs, the rise of the inglorious prophets.

People, these prophets contend, may be personally honest, Christian in character as they understand it, they may owe no man a cent, refrain from usury and greed in a personal sense and conform to all the conventions of the established order of things, but in spite of this we have seen in all civilizations poverty with its attendant evils and vices progressing along with the human idea of progress. The cause of this is, the inglorious prophets contend, the system of compulsory relations under which men live. This system they have learned has grown out of the expression of the felt-out mind and has been extended through the intensified resourcefulness of the thought-out mind. This impersonal

evil these prophets contend is beyond the influence of the personal sense of morals.

The discovery of these impersonal activities and their subsequent investigation developed what has become known under the general head of political economy. It came by this term as a result of searching for the best in political institutions that we might profit by it. A broader significance is now given this work in keeping with its growth. It is now being studied under the general head of ethics. But under whatever phase it is studied it is a sign of awakening to the realization of the dangers of impersonal evil in organizations. Governments and religions have been the greatest sufferers from this form of evil and both have, in a measure, profited by it and to this extent alone have we made progress. The purpose of this method of thinking, which profits by the lessons that have been drawn from experience, is to protect us from the cumulative human elements in us, all of which find expression in everything we contribute to, whether it is a government, a religion or a personal relation. The ethical phase of this is to realize man's institutions and reflect his knowledge values with regard to the relation of things. This we have said is the highest human interpretation of the Ultimate Good.

It is interesting to note while considering the relation of things that since there is revealed religion as well as evolved religion, there is revealed as well as evolved ethics. Men grasp a ray of light growing out of human relations, and it becomes a creed to them. This accumulates and grows into organizations and powers. Men who have caught glimpses of the truths around

which institutions have been built and have fortunately read the writings of inglorious prophets either find themselves and become ethical men or else they become abnormally affected by it and do great injury to themselves, the public and the cause they champion.

The activities in the form of legislative government are the most obvious and general expression of this species. Believing that all men would be governed by a high sense of moral responsibility much was hoped for from the general franchise. The deplorable insufficiency of this method caused those who had gone further to cry aloud for better results. Another system they believed must be devised more democratic in its nature. But this was also limited to the general intelligence of those to whom it meant liberty; to those unprepared for it it became license. The cause of this is that ideas expressed through channels not obvious to bodily vision or a feeble sense of the vision of the mind have no meaning to those not yet grown to the point of perceiving ideas apart from any material object for them to be expressed through.

An excellent illustration of this can be found in problems growing out of the development of industrialism. Under the agricultural regime there was little skilled labor and all property was obvious. But with the development of art in industry a higher degree of skill was constantly being demanded. In time this skill became the world's productive source and in the last analysis it was its capital. Organized society as it had previously existed did not recognize this skill as property and as a result it was helpless and defenseless. With the rise of industrialism men thrown together under a wage sys-

tem and competing with each other discerned a slightly higher form of selfishness than had been known to them when working separately in varying employment or as small buyers and sellers. This discovery consisted of the realization of the truth that when one underbid the other he not only contributed to the general decrease in wages but in the end became a victim of it himself. This was especially obvious among them since they were the lowest in the scale of the producing system, and necessarily had no recourse through which to readjust their wages. This feeble ray of light, or what is now known as enlightened selfishness, gradually grew into what has been known as the trade union. It was known as a trade union, or a union of skilled laborers, because the unskilled element had not yet grasped the idea. Later it became a union of labor of all kinds.

Probably nothing in the world has ever suffered the hatred and persecution that this principle has passed through. Since to hold the idea meant endangering the most vital thing to a man and his family, namely food, clothing and shelter, it was a brave man indeed who threw himself into it. But in spite of this it has grown, expanded and developed until it has affected every human activity, even often without its original significance being known to those adopting it. Even those who buy in the lowest and sell in the highest market have yielded to it to prevent ruinous competition. But alas! the influence of the felt-out mind has been evident in the efforts of organizations growing out of this principle attempting to restrain production and unduly force up prices. But there has been, in spite of this influence, wonderful progress made in the lines of enlightened selfishness.

This species which has found its hope in the mutual maintenance of a principle has been the most potent and powerful factor in our modern civilization. So powerful has been this factor that the civilization leavened by it has almost supplanted the influence of the agricultural age. This new civilization reflects in its substance the fundamental essence of mutual responsibility. This whole process of growth and development has been worked out under the fundamental principle that the source of all wealth is in the application of intelligence to land. Where there is no intelligent application of energy to land it has no value in itself. On the other hand intelligence is equally of no value here on earth if it were not applied to land and the products of land, which are inseparable.

The insidious cunning of the thought-out mind on the one hand and passive obedience on the other have been responsible for the state of affairs this species has endeavored to remedy. One element has contended that all evil grew out of the ownership of the things necessary to production on a large scale, which the individual could not possess. This element has contended that the remedy lay in the co-operative ownership of the tools and appurtenances necessary to the production of the necessities of life which thereby liberated the intellect. The idea was easily grasped since it harmonized with the prevailing religious spirit and grew rapidly.

Another phase of the same problem was presented in the effort to abolish all law since all human power became abusive through law. This was more difficult to understand, although it had been imperfectly the policy of civilization. The impatient element saw a ray of hope

in the destruction of existing powers and out of their blindness resorted to violence. In their own reasoning this was justifiable since all around them was violence disguised behind human law.

This whole system of rejuvenating influence was responsible for the French Revolution and was accompanied by a hatred which has been felt in the remotest parts of the earth. This hatred was aimed mostly at ecclesiasticism and for this reason this species has spurned religious books. Their hatred of religious systems has been at all times appalling in its intensity. With them the prophecies were lost sight of, even the name of God was resented, but there has been always an unconscious relation between this species and the Carpenter of Nazareth. To one who has known these men, lived with them, felt with them and understood the spirit of their thought and purpose this seeming anomaly presents a phase of unconsciously inspired thought worthy of serious investigation.

Out of all of these minds and their expressions in the form of methods of remedy from international co-operation to individualism carried to the extent of government annihilation there is discernible the same purpose. However bitterly they may fight over words and their symbolic meaning the purpose of them all is to escape the evil influence of the felt-out ego. In fact what has been termed in America as Jeffersonian Democracy, developing hand in hand with the growth of intelligence, presupposes the ultimate possibility of dispensing with human law. In fact, one can clearly discern in all of them the belief in the ultimate achievement of a moral order of society where human law is unnecessary. Be-

yond all doubt the germ of it all, the leaven of the whole lump, consists of the realization and application of the moral responsibility taught by Jesus. In proportion as God's Kingdom-Power comes into the minds of men will human ways and means grow into disuse.

"The Kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost," said Paul. Desymbolized, this presupposes a state of society controlled by the will of God through the realization here in earth of the true principle governing the relations of men. Naturally we must find some process for realizing as well as expressing the realization of this kingdom, which word "kingdom" desymbolized means power. A spiritual ecstasy or metaphysical trance has not in the past and will not in the future suffice. The thought-out mind is subject to two processes of betterment. One is purification through correct education, and the other annihilation through a complete realization of the presence and power of the Holy Ghost. While the different states and stages of the thought-out mind continue along with the evolving states and stages of the felt-out mind which is continually developing thought-out faculties, and the possibility of the continued development from the biological habit, so long as the lithosphere, hydrosphere and atmosphere combine at the proper temperatures to incubate life, the annihilation is neither possible nor useful and when this process of evolution ceases it will be unnecessary. Therefore we are left only the process of purification through an intelligent realization of the principle which constitutes God and the harmonious relations of the activities which constitute His Kingdom.

It is natural to ask ourselves what would be the nature of this kingdom or governing power when it was realized. Is there any unit of measure, or value, or method of comparison known by which we might symbolize a tangible idea of its nature and operations? Fortunately this is possible. We might take for example the exact science of numbers which has no matter to account for, yet is compacted of a substance visible to the vision of the mind. The enormous business of the world is carried on through the laws of numbers. We have no supreme court of numbers to decide disputed points, for in the science of numbers there are no disputed points; there are only what we have termed errors or mistakes. The whole world is agreed as to the methods used in mathematical calculations. The only question asked is: Have mistakes been made? This is the only human element which enters into it and numerous methods compacted of the same substance are available for the elimination of this human element.

Now it is evident that what we want is a method of eliminating the human element from the human civic organization in particular and from our ethical life in general. Is it possible, we ask ourselves, to devise a system which will separate right from wrong? The answer must be: no, when it implies any humanly devised system, but it is possible to avail ourselves of one already existing beyond the range of bodily vision. The exact sciences were not devised or invented; they were discovered. When an invariable substance has been discovered through the vision of the mind and its quality has been demonstrated to be principle, it becomes to those who possess it a measure of value. This is the process

through which we have accumulated the principles of useful arts. But unfortunately these principles are not generally known but are limited to a great extent to those engaged in these arts. Not having a general usefulness in a human sense, they are not generally understood. But there is a phase of life we all discuss, either from a point of mere opinion or our knowledge of the ethics of the subject. This consists of the relations of people here on earth, which comprises all that constitutes civilization.

When the principles of ethics are understood correctly the relations of men will be carried on just as business is now carried on with the aid of mathematics. The right will be understood and the wrong will be only errors or mistakes that will have to be corrected before the books of human relations can be balanced. Letters will have a definite meaning and value like figures, and words will be merely a more comprehensive expression of the meaning and value.

If everyone multiplied and subtracted according to the temptation of the human ego we would have a sad state of affairs. Yet this is just what we are doing in our civic and ethical affairs. Men uneducated in the principles of political economy or ethics invariably yield to the influence of the felt-out mind and do exactly, under the same circumstances, what their predecessors did. When we have separated this influence from ourselves we will do always those things which truth dictates. We see often in books and on the movie screen this statement from the lips of some pious and cassocked character: "Follow the dictates of your own conscience," but we have yet to learn that the dictates of human conscience

are nothing more than the human expression of the felt-out appetites and thought-out sensations. When we have cultivated the desires of the Divine ego, principle dictates our conscience and not the desires of the evolved sensations. So when we have discerned the value of learning the principles of right and justice in public affairs we will no longer be influenced in our contribution to organized society by human selfishness, but by Divine unselfishness. I have used the word Divine for I am convinced the substance unknown to the bodily vision and discerned through the vision of the mind is the creation, whose vivifying principle is Divine. It is the influence of these principles wrought out by experience and illuminated by inglorious prophets that has been the uplifting influence in our enlightened selfishness and moral growth. This influence when understood will explain why their views have been so bitterly opposed.

The influence of the evolved sensations is set apart from the true substance of life in a very dramatic way by Job. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it."[1] When the dialogues of this wonderful drama of Job are illuminated by the theory of the Origin of Mental Species we will learn that these men understood the evolved mind and its activities apart from the Substance of man, which is his real life. Desymbolized and scientifically analyzed, this reveals the existence of an activity, assuming a

[1] Bible—Job 1:6, 7.

personality apart from the Sons of God. The great trouble with the Bible commentators, translators and interpreters has been their failure to use scientific language. Not being able to separate the creation from the evolution they have stood in awe of the very language that would have made their work intelligible. Since God is the Father of Immaterial Mind and nothing else, man must of necessity be a reflection, through intelligence, of that activity. This is the pure Substance which constitutes the man of God's creating and exists independent of materially evolved worlds of sensation. Wherever and whenever men find their true selves either through scientific analysis or revelation they discover this something which is described as "going to and fro in the earth and walking up and down in it." It begins nowhere and ends nowhere. It was not created, is intangible, non-existent and yet exists. It has been the effort of religions at all times to get rid of this influence and they have failed because of the want of some way of separating the influence from man. In my references to religions and their signal failure I do not mean to be unkind to them for with all of their failures their purpose has been noble and heroic. My object is to aid them in separating the pure Substance from this influence which has been always present to plead its unrighteous cause whenever man has attempted to develop his God-like nature. Nothing but a scientific understanding of man in his pure essence and a correct understanding of the evolution of the felt-out and thought-out minds along with their induced activities will ever enable man to do this. When the dictates of our conscience are controlled by this negative and devil-

ish influence we are led astray into the labyrinth of deception and temptation. Ever and in all time has the problem of good and evil absorbed the attention of sage and philosopher; but to distinguish the good from the evil is the problem we must solve.

Unlike the glorified prophets who depended on their direct influence from the Divine Mind and were thereby subject to the temptations and deceptions of the human ego, the inglorious prophets have relied entirely on the vision of the mind, proving each experience by experiment. On account of their policy of never attaching sacredness to the lives of their prophets or their institutions, they have not become terminals of intelligence. Unlike religions, which have constructed creeds and institutions and given them such sacred significance that they could not be questioned, they have refrained from making anything sacred except the ultimate aim of their efforts expressed through an ideal. Their method, as we explained in a previous paragraph, has been to let truth express itself in the first person of principle. As a result teachers and organizations have come into existence and for a period they have been the cause of hotly contested debates and experiments to disappear, except from the minds of students and books. School has succeeded school and experiment has succeeded experiment and limited minds have called them failures, but to the disciple of these prophets therein lay their greatest merit. They have all left their mark on and have contributed to the growth and development of man and his institutions. Only the good has lived and this because they created no sacred institutions to become impotent through enervating influence of the evolved

activities to continue to exist through economic expediency and human hatred. It is their fundamental contention that no humanly contrived device, either material or mental, can long survive. Principle alone has everlasting usefulness and is never tarnished or enfeebled by use. Being composed of the same stuff as the exact sciences whose Substance is Mind and is only seen through the vision of the mind, it has no place in the male or female minds but is born of that external Power wherein men and women are born and which constitutes the new birth-conversion and re-regeneration—when the male and female species break away from the desires of the felt-out and thought-out minds and yield obedience to Truth.

CHAPTER XIX

Revelation

Revelation consists of the realization through our pure Substance-Self, of its relation to the Absolute whereby communication with this Ultimate element is established, independent of the physical senses as such. The efforts of the religious orders to establish this relation through the senses have failed for the reason that to accomplish this the senses must be subordinated to the Spirit before this is possible. The glorified prophets, endued with some as yet unknown faculty, have been blest with this tangent with truth, often as in the case of Saul of Tarsus without any effort on their part and in Saul's case, as in many others, it seems to have been established as a result of opposition rather than prayerful petition. The scientific understanding of this process of communication we can hope for only after we have grown in the capacity necessary to perceive leadings of truth.

It has been the method of those desiring this state of spiritual fervor to prescribe certain methods of living, believing and humiliation as a preparatory training necessary to the receptivity of this Ultimate essence described as the Holy Ghost. Years of investigation of this subject in the past along with daily practice preparing people to receive this essence successfully has revealed the process to be the very opposite of this. In fact the process consists of a total exhaustion of images or beliefs as reality of which our human faith is com-

pacted along with an intelligent human despair of any human realization of this hope. The very exercise of human faculties, except for the purpose of self-denial, is the potency which repels it.

Here is a strange contradiction but it must be remembered it is a mysterious activity we are investigating. Moreover, to have merit our conclusions must of necessity be startingly different from the prevailing idea of things. If the subjugation of the senses is necessary to the realization of this Power, what, we might rightly ask, will be the effect on the five physical senses of something which has the power to devitalize them? Furthermore, if devitalization of the senses is possible even in a measure, the possibilty of their ultimate annihilation necessarily follows. Does not this open up a channel through which we may be able to perceive the cause and account for the insufficiency of this revealed species when measured by their power over the minds of the people, their immunity from attack and the deplorable state of affairs existing in spite of their influence, teaching and authority?

That there is something seriously wrong with our institutions and methods no intelligent person longer denies. The present state of affairs in Europe and Asia has at last humbled the most uncompromising defender of faiths, creeds and doctrines. It is the purpose of this work to find the origin of the species which engender wrath as well as those of an ameliorative nature and influence. While we are in this state of humility, let us search out the cause of the insufficiency, for this humility comes seldom in history and should be improved to the fullest. That there is some cause for the failure

of these species to realize even in a fragmentary way the world's desire is sufficient to humble them to permit an analysis of their means and methods, something they have always violently opposed. Is it not possible this opposition to study and research may be an expression of that mysterious influence that is always present to pervert logic and blight virtuous truth?

Revelation is a process of the realization of man's relation to the Ultimate Principle—God and this realization should destroy all evil. Any variation from this contention means the palliation of, temporization with, and apologizing for the insufficiency of Principle which in its very nature knows no evil or imperfection and therefore tolerates none. If we deviate from this and admit even for a moment that an imperfect agency is necessary to the operation of this perfect Principle we have denied its omnipotence and admitted something in which we will become irretrievably lost. The only existence of an imperfect agency consists of this acknowledgment and to be safe from its deception we must at the very beginning refuse to give it either place or value in the economy of the Absolute.

The theory of good and evil has ever occupied the attention of this species and in considering this subject we must remember there is no good in evil and no evil in good and what is more important is the full realization that evil is not necessary to the triumph of good. It is this tolerance of evil and the frantic efforts to explain it as either an entity or an agency that has robbed this species of its potency and put hope beyond the grave.

In studying this subject according to the process of the Origin of Mental Species we begin by separating

the immaterial activities and their expressions from the material. The felt-out and thought-out minds along with their induced activities or secondary traits we class as evolved activities. These are seen as Substance by the bodily vision; they begin to evanesce with the earliest development of the vision of the mind and continue to assume a more tenuous state as this faculty is developed until the Ultimate element is realized through Revelation and then their formations called matter assume to the senses a translucent nature. When we experienced this sense of dissolving of what we had been taught to believe was substance we were strangely perplexed. No one can ever describe in language evolved from the description of material objects what this is like. It could be tentatively described, merely as an illustration of its effect on the senses, as a metallic translucency.[1] The nearest approach we have seen to this is when one looks into the Grand Canyon of Arizona. These experiences have the same effect on the mind as a realization of the Holy Ghost when we are brought suddenly to its realization as a result of explanation. I have noticed when I have succeeded in awakening a man's consciousness to this realization through the medium of unemotionalized scientific explanation tears would begin to flow. It is a well-known fact that men engaged in the intensified industries and under the indictment of intense selfishness and cruelty have experienced when looking into the Grand Canyon feeling foreign to their nature and at the same time were unable to repress tears; and of all things this sight is admitted to be the most indescribable. For years people have

[1]Probably the luminous ether.

gone to these places of transcendent atmospheric conditions in hope of arresting some consuming disease. All of them have found comfort, many of them have been temporarily benefited and some of them have recovered their health. Is it not possible this highly attenuated atmosphere is a nearer approach to the pure Substance which people unconsciously realize through the manifestation of some evident influence? According to the Origin of Mental Species all effect is mental. Is it not possible, we ask, to realize the presence of the dissolving alchemy of truth through such scenes as well as the result of desymbolizing words? The time has come for a scientific investigation of things so long regarded as mystical and unapproachable. Beyond all doubt it is our sense of matter and bodily vision which prevents our seeing Substance. In the light of this probability would it not be well to overcome the fear caused by technical vanity and apply our marvelous school to solving this problem?

By the aid of these discoveries we will be able to clear up the mysteries of religious books. The objects seen by Bible characters have nearly always been described as either white or shining or else some variation of metallic effects. I am convinced these are nothing but the effect produced on the thought-out mind while sufficiently attenuated to see this holy Substance. Had the mind been entirely disillusioned of any reality of the objective these objects would not have materialized. Few people are trained to this point of disillusionment. In fact, none of the radical philosophical species has, so far as I can learn, ever seen with spiritual vision. Such men as Swedenborg and Spinoza

may be cited, but they never saw Substance in its purity and entirely independent of the senses. Both, however, knew of its existence and Swedenborg availed himself wonderfully of its help in determining the nature and laws of the physical universe. We indeed owe much to such men as Swedenborg and Spinoza for their pioneer work in clearing the field of vision and thereby giving us a wider horizon. It might be well to note here that Jesus of Nazareth never referred to these objects of the senses though His disciples did. He always spoke of Spirit as something He could see and as a result of seeing Spirit He claimed that it dictated everything He did. To the Samaritan woman at the well He talked of vital and final things but she saw no visions. Moreover, she was convinced when there was neither similitude nor sign except His intelligence. It would have been interesting and helpful had Jesus named the vision through which He saw Spirit. However, had He done so He would not have been understood at the time since we are just beginning to make the distinction between the different ways of seeing. While bodily vision is the most useful and highly prized human faculty it is through the vision of the mind that we have received our intelligence, but the vision Jesus referred to was spiritual vision.

A sudden realization of Substance, even a feeble realization of it, produces a marked chemico-vital effect. During this chemico-vitalization, when the bodily vision is dissolving and this objective is being replaced by Substance one is likely to see many elusive objects that will never appear again, after we have seen Substance through pure spiritual vision. A consciousness of the

pure Substance-Spirit explains how a little of divine presence unconsciously perceived along with a strong sense of matter as a reality makes possible the materializations and dematerializations of matter. The effect of this realization on a man of Paul's nature is vividly described in the Bible and is sustained by my own experience in acquainting others with Substance and by the origin of mental species.

We have had only one attempt to describe this state of mind or vision and that is the Apocalypse of St. John. It is said that Paul wrote one but it has been lost and there may have been others. It would, indeed, be interesting to compare them. However, without spiritual vision it would be to no more purpose than comparing the four gospels. There is, however, one indisputable point about the Apocalypse of St. John and that is the style in which it is written. Beyond all doubt it was never intended to signify anything expressed by human symbols or words. The writer certainly had a meaning and wished to express something but human words will not, as they are at present defined, convey that meaning unless we know what he meant to convey. Spiritual vision alone is the key to this mystery.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." [1] Whatever this was that John saw we must bear in mind that he saw it when living like ourselves in the flesh: a man like ourselves using our modes of expression and communication, and moreover he was endeavoring to tell us about something he saw while one of us. He does not tell us we will see

[1] Bible—Revelation 21:1.

this after we are dead and have passed into another state, but here and now. If this was possible to John, why is it not possible to others? Jesus is reported by the faithful John as saying: "He that hath seen me hath seen the Father." [1] What we want to know is what John saw and what mental process will enable us to see what John saw. Spiritual vision alone makes this possible. Tradition tells us that when Saul of Tarsus saw this vision he exclaimed: "The City and the World." There is a striking analogy between these two exclamations. John was, like many who have traveled the same highway of life he trod, tired of the old earth and the old idea of heaven. Paul was proud of being a citizen of Rome, for Rome was to his material vision the city and the world. However, when he saw this vision he beheld what he quickly acknowledged to be the only city and the only world. Besides, this vision made him a different man and what is more important it potentized his words to the extent that he influenced thousands of men and women while he lived. Moreover this potentialization has continued to the extent that even those who do not understand his words venerate them and those who deny them would not have the temerity to efface them. All of this happened while he was a citizen of Rome and a man among men.

It is my experience, knowledge and demonstration that these men had reached the state of mental purification or desymbolization where they were able to see Substance. We have considered both the appearance of this Substance and its effect on the human mind. There are, however, two effects of great moment. One

[1] Bible—John 14:9.

is the power of those possessing it to be able to reflect and benefit others physically, for nearly all of them have been endowed to some extent with the power to heal disease. The other and by far the most important and far reaching in its effect is the value of the teachings of these men to their fellow men. On account of the worshipful nature of the male and female minds anyone possessing a little knowledge or power supposedly from this source becomes so venerated and such an object of worship it is dangerous to call attention to his human attributes while he is exercising holy authority. Since this is a philosophical work the purpose of which is to separate in Bible language the chaff from the wheat and in our language the graven images of the thought-out mind from pure Substance we must be faithful to our text and risk the opprobrium of those who will not study and only believe.

There are men and women who see Substance. They are few in number and their advent spans centuries and often tens of centuries. Their appearance marks an epoch in human history and their influence is never entirely eliminated by their successors, by the process of natural transformation, the extermination of their race or of civilization. Even the dumb objects of their tombs interest us, talk to us and through the vision of the mind we define their symbols, learn their language and feel a sacred influence we are fain to name.

They have all taught the same thing. In view of the contradictions of religions this sounds like a strange statement; nevertheless it is true. They have all taught what has become known as the golden rule. Do

unto others as you would be done by and love one another, has been the substance of all their teachings. The basis of this has been their knowledge that Substance-God was the Father of all life and necessarily the father of all men. Their knowledge that Substance was always harmonious and peaceful implied this possibility among men. This is the Substance and basis of the teachings of all of them. It may have come through the morals of Confucius, the philosophy of Marcus Aurelius or the transcendent wisdom of Jesus of Nazareth. It is graven in stone, cast in bronze and printed in every method known from hieroglyphic to linotype. It was the principle of the literature of the ancients and there is a revival of it at the present time.

Moreover, the organizations based on the teachings of those who had seen Substance have always held the balance of power in the world. It would be interesting to know how many of these teachers conceived in the beginning of their work the idea of establishing an organized religion; to what extent they contributed to such an organization; the scope and extent of its purpose and the nature of its central ideal. Jesus of Nazareth never referred to the need of one and contributed nothing to the construction of the organization supposed to commemorate his advent. He did say: "Upon this rock I will build my church," [1] but church with him consisted of a knowledge of himself and his Father, —in Spirit and in Truth. John in his Apocalypse continually uses the words: "Hear what the Spirit saith unto the churches." But since neither the human brain nor the human organization can hear Spirit it is evi-

[1] Bible—Matthew 16:18.

dent it was to our spiritual consciousness he referred. Like Jesus of Nazareth he always stipulated the necessity of having an ear. Yet all of those who heard and read had ears. Right here is the secret of understanding these men. We must, in keeping with the process outlined in the Origin of Mental Species, develop this ear that is not natural. Even Paul stipulates this necessity when he says: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." [1]

It is my experience and knowledge that this hearing is not a faculty of the physical senses, yet it is possible to man here and now. What we want to know is the method of developing communication between what would appear to be a sense of this within ourselves reaching out through the immaterial natural law of affinity to combine with its own source and primal Substance. If this is possible to the few why is it not possible to the many who hunger after it? Moreover, if this process is true it precludes human belief and if human belief is not the way there has been an appalling mistake, for all around us we are exhorted to believe. According to the law of probabilities, allied to scientific analysis, the opposite of belief would be the next step. Besides, the human mind believes the opposite of truth even in the natural world of human affairs more readily than it does merely relative truth.

This work being largely one of relations and values, the most important thing to be considered is the value of this species to human life. Jesus of Nazareth was

[1] Bible—First Corinthians 2:14.

the greatest of those teachers and He succeeded in convincing enough of those of His time to carry the work He started beyond the period of His human existence. Much, however, is due to the work of Paul who neither saw Jesus nor received any instruction from Him. Just what would have happened without Paul's contribution it is impossible to decide. However, both taught the same thing and Paul recognized Jesus as the Christ. The followers of Jesus succeeded in getting the Roman Empire to embrace their teachings, which is all that could be asked for or accomplished by any school or propaganda. On this point they succeeded beyond the most sanguine hope of any teacher. The condition of the world or what is known as the Christian world from that period until its rescue by the natural scientists and inglorious prophets is a matter of knowledge according to one's education. The dark ages, the inquisition and the human despair of that time, are known in a general way to everyone. If Jesus' teachings are the greatest ever known, and no one familiar with His teachings will deny this, what happened to them, and if anything happened to pervert them why did it happen in spite of the activity and influence of His teachings? The advent of all of these teachers seems to have been followed by a violent mental upheaval. Factions, schisms and persecutions have followed them all but especially the teachings of Jesus. One reason for this may be that we know more about the history of this period than we do of Asia and the far East. Another and far more probable one is the depth of His wisdom and the intensity of His teachings. Besides, this was the very condition I found among moderns who were

under the influence of revelation and were demonstrating its power. Anyhow the tragedy of the dark ages happened—all that could happen and nothing could have been worse and we have not yet recovered from it. There is certainly a great discrepancy between what Jesus taught and what His followers practiced and taught or else there is something the matter with His teachings. Such imperfection is not however discoverable when His teachings are tested by human wisdom or philosophical analysis. This point settled, we must look for the trouble in His professed followers.

Many, and we are sorry to say they are many, who live in the world as they have found it have never concerned themselves with the serious problems of the inter-relations of mankind nor has it ever occurred to them to look for the cause of the "misadventured piteous overthrows" of life. Like all things natural they lived their allotted time in their natural state. They contributed nothing to the world and took very little out of it. Like the two great bodies of mere mass that counterpoise the balance of great political parties they are not a factor except in numbers.

It is the active elements with which we have to deal and it is with the relative values for either good or evil we are concerned. These people had their problems, intricate and difficult to them at that time, and for this reason it is extremely difficult to measure them and especially when all we know of them is through the very imperfect medium of human words and human history. Apart from the personalities of these people we know the world was, after their advent, continually harassed by predatory armies and feudal wars. Recently these

activities have manifested themselves through predatory capitalism and "frenzied finance." There was hope in this, for these activities were divorcing themselves from the functions of government. But in spite of the influence of well-organized bodies claiming to be endued with power through revealed channels legislative sovereignty has been neglected and human absolutism allied to vestiges of feudalism has again prostrated the world with war and grief. What is the matter? The world has apologized for God and made excuses for man long enough; what is the matter? The cowardice of conscience has kept the world in ignorance and bondage long enough. We must face the issue like brave men. The battlefield is not the only proof of heroism. In heroism of the heart lies the only hope, for there and there alone must be settled the fate of man—whether he shall go on and prove his heritage as a citizen of heaven here on earth or go back to dumb forgetfulness. On himself he must turn the weapons of the only warfare, the warfare of Light over darkness, knowledge over ignorance, science over superstition and intellectual independence over moral cowardice and mock humility.

Fortunately it has been the writer's privilege to associate intimately with people resembling those written to by Paul in his many epistles. They are people who have seen the light of the apostolic age and are attempting to resolve it into a human machine of which each is to be an element. Thus we have the same conditions that existed then, with the possibility of the same conditions following in the wake of their efforts. These people have seen Substance and as a result are doing the works that Jesus said they would do. They are healing the

sick and are trying to establish a higher hope on earth. Here we have the material at hand. The same conditions we have read about, we have lived through, and what is more important the opportunity exists to study this species independently of the obscurity of history.

The first effect of Substance on the thought-out mind is one of complaisance and on the felt-out mind that of ease. So pronounced is this that those not understanding it resent this attitude and describe it as being, "so perfectly satisfied with themselves." This is, of course, a form of jealousy, jealousy of peace and contentment that are not theirs. It is not, however, as it would appear, that they are merely satisfied with themselves and for this reason cease to fret about daily annoyances but rather is it the soothing effect of the Holy Ghost on the abnormal vibrations of the felt-out and thought-out minds. The next effect is that of disappearance of acquired traits, such as the use of tobacco, profanity, chemical spirits, frivolous and imaginative amusements. Chronic diseases of long standing vanish just as mysteriously. All reading ceases and there is a feeling of revulsion for all literature based on the war of the senses. Only the exact and natural sciences are left and if one has not cultivated these he ceases to read altogether. Happiness under this influence consists entirely of the contemplation of this new vision, the relation of its activities and its ultimate possibilities. Reason, the most useful and necessary human faculty, ceases, except in regard to the operation, differentiation and extension of this sense. Frequently the desire to get further away from the suffering senses becomes monastic and an untempered zeal carries the possessor into an ecstasy where

the desire to become an expression of God to exclusion of all human faculties destroys his human usefulness. This, in some instances, is so excessive that the student is overtaken by the sudden development of some imperfections in his nature and dies. To the type that does not succumb during this period the monastic sense becomes insistent to the extent of complicating natural relations. Natural relations, once the source of pleasure and the expression of affections, cease and in domestic affairs where the union has been based on natural law and the monastic sense has not progressed in both, friction is likely to follow. Moreover, the faculty of reasoning having been, except in those of ethical education, merely a compensation of natural law, it is destroyed by the reaction of the law of Substance and peaceful relations become impossible.[1] The contributions of the individual to the propagation and dissemination of this Holy sense then absorb the attention entirely. The revelation is so marvelous and the joy during the period of its revealing so complete that the disciple gets a rude awakening when he encounters the human interpretation of this infinite government of truth. Human organizations, whether consisting of small bodies or great democracies, have always been very incomplete, unwittingly cruel and often unjust. When this citizen of heaven unites with the human organization composed of citizens like himself, he encounters a state of affairs which when understood reveals the cause of insufficiency in religious influence.

[1](As the world never has been, and no doubt, never will be, without a system of metaphysics of some kind or another, it is the highest and weightiest concern of philosophy to render it powerless for harm, by closing up the sources of error.) Immanuel Kant, Critique of Pure Reason, Page 34.

The method of reasoning as we have explained is destroyed for it consisted in most cases of nothing more than a compromise in natural mental conflict. For this is substituted what is known as Divine control. Each one becomes a law unto himself subject to the Divine will through revelation. In the meetings of these Divinely controlled people there is no reasoning from cause to effect, considering the possible result of an action, the reaction of human thought on divine impulse, nor is consideration given to the possibility of unconscious evil which through the law of selfishness becomes paramount in organizations. Instead they strive to become channels for the operation of Divine power and thus the will of God is to be expressed in their actions. Pent up jealousy, hatred and ambition stimulated by Divine power and repressed by such a system become a poison so terrible that prostrations, sickness and even death sometimes follow these meetings. Any attempt to discuss anything in an intelligent way, citing lessons learned from history or personal experience, the habits of evolution and decay, are met with charges of unchristian character and infidelity to the Divine mind. Their one argument is that if you think that way it will be that way and if you think the opposite the opposite will prevail. To one with any scientific education or, putting it in another light, to one with any knowledge of the principles and ethics of progress, when these principles and ethics reverse the human opinion, as in astronomy the objective sense is reversed, in mechanics where human energy is reversed and in political economy where human selfishness is reversed, this state of mind is almost maddening. Moreover, the mistaken human will

being intensified by the power imparted to it by Substance, contradiction becomes dangerous and unwittingly a power for unthinkable evils.

We have heard a great deal of the Jesuits, in fact they have long been regarded as an evil influence wherever they have operated. They have, in the language of one of their own number, been driven out of every country in the world and out of some countries five times. Their name has become almost universally odious. Yet their men have been successful beyond all other branches of the powerful institution they represent. They have been educated, polished and trained to meet the intellectual as well as the mediocre and humbler thoughts of life. Often they have been the models of piety, sincerity and everything that goes to make up what constitutes Christian kindness. Besides, their endurance, fortitude and unflinching courage in times of great danger have been little less than supernatural. Their financial acumen has been always equal to their religious zeal wherever they have secured a foothold.

The Origin of Mental Species explains this power by the discovery that the knowledge of Spirit-Substance, which the Jesuits in a degree have had, intensifies the power of the human faculties and makes possible to those who possess it achievement impossible to others. However, their failure to accomplish their purpose, added to the fact of their constantly overreaching themselves, makes quite evident that their power is merely intensified human selfishness. This discovery that Spirit strengthens the human ego, which is all selfishness, explains the cause of the evils which have beset

the pathway of the Jesuits as well as all other peoples endowed with power derived from Substance. Had the Jesuits eschewed property and temporal authority, personal and institutional, there would have been another story to tell about them. So ambitious is the human ego, so persistent is its claims and so subtle its self-deception that alone and unaided in the natural world it is ever its own enemy. When, alas! this human ambition and love of power are intensified by a power that no human or natural power can withstand, where is there hope?

The mysterious arts and intrigue of which the Jesuits are accused are nothing more than the impetus given to their efforts by their knowledge of Substance. We have noticed in our investigations of moderns who have seen Substance a marked tendency to turn their newly acquired faculty to the manipulation of language for the purposes of deceit. However, they themselves were more often the victims of this deceit than those they would deceive. This was apparent not only in their personal conversation but became concrete in their organized efforts. In fact their organized efforts were nothing more than natural cunning potentized through the power they derived from Substance. This comes from their believing that all knowledge, experience, or intelligent research is inferior to their direct revelation. For this reason they do nothing by comparison and thus the potentized human faculties, through which all human interpretations must be expressed, revert to their primal predatory cunning.

In fact this zeal for spiritual sensuousness, destroying as it does the accumulated inspiration that constitutes civilized enlightenment, results in a reversion to

the animal nature. This is an appalling conclusion to reach but accounts for the failure of these people to realize the injury they do and the suffering they cause. That the Revealed sense destroys the thought-out natural senses there is no doubt and when these senses are destroyed there is nothing left except the felt-out mind and its thought-out deception or animal instincts of self-preservation. This conclusion accounts for two things which are a great factor in our life; one is the warfare of science and religion and the other the failure of revelation to inspire intelligently defined principles.

The story of the Jesuits is the story of this miracle working evil element whether ancient, apostolic or modern. Extending this secondary or adaptive variety, for it is not a species, we see why human hatred, which is always revengeful, becomes, when this hatred is intensified by the abuse of borrowed power, a torturer and finds joy in human sufferings. The growth and development of that disposition of the human mind to compel everyone to agree with it are hereby traceable throughout all of its varied expressions to the perversion of that holy sacredness with which it surrounds itself for inquisition and torture. Nowhere can we find an explanation of this strange phenomenon. Apparently with all of their perspicacity and erudition the Jesuits have never discovered it. Neither have their critics discovered it. To do so required a knowledge of God so complete that fear of Him vanished, which made possible the discernment of the evils done in His name. I am convinced that when this deception is understood and avoided there will be an impulse given to religious

influence such as has never been hoped for by the most zealous religious enthusiasts.

Another effect which comes as a result of the stimulation of preconceived ideas is the fear of reading something which may contradict these ideas. Furthermore, ideas held tentatively before the availableness of Substance become obstinate under its influence and when opposed develop intense bitterness and hatred. Thus is closed the very channel through which they might receive knowledge necessary to the realization of their inconsistency whereby truth is able to appear.

One of the reasons why this has not been discovered before is the fact of its being unthinkable and if thought unbelievable. But while on this vital subject let us make an illustration which will throw some light on this forbidding aspect of human affairs. When a man is ill to the extent that he must lie in bed he is unable to do either the evil or good that a well man can. Now sickness is the absence of Substance and, this being the case, when Substance is restored man is, as a result of renewed strength, able to be an instrument for more evil or more good. Here is an obvious illustration of the way in which Substance-God can be used or abused by human faculties. Remove from the felt-out mind entirely its unconscious utilization of Substance and the felt-out mind would cease to exist. Here again is made obvious the remarkable situation of the existence of something that is not a part of Substance and exists without its conscious consent. We have cited the instance of the sick and enfeebled felt-out mind being restored to strength and activity by Substance with the possibility of the perversion of the power contributed

to it by Substance to the evil desires of the felt-out mind. We can by extending the illustration see in the case of a discased thought-out mind, when classified as insanity is restored to health and intelligence by Substance, it may pervert this health and intelligence to evil uses. Herein lies the secret of failure of the institutions created by the holiest of men, endued with noble sentiments and endowed with the Spirit of God. Could anything be more depraved than the human mind which, while pretending noble purposes to itself, is all of the time exercising its depraved influence to pervert, not only love and wisdom, but health and strength derived from the holiest source to the basest of purposes? How subtle is its deception when we realize its greatest field of activity is where the most good is obvious! We can, as a result of this discovery, see how people pretending and meaning to lead exemplary lives, are criticised for and actually do practice the meanest of deceits. If this is true of the individual who at times, at least, feels the countervailing influence of Substance in his own consciousness what, we ask, are the possibilities of this subtle deception in organizations where this countervailing conscience does not exist? Here we account for the oft repeated expression in courts where corporations are on trial: "A corporation without a soul." This however applies to all of them whether financial, civil, political or religious.

Let us pause here for a moment and contemplate the existence of something without a soul. We have often seen even at its darkest periods mankind individually and collectively feel the influence of something which Paul described as "making intercession for us with

groanings which cannot be uttered." But the institution which exists only as a necessity growing out of the relations of human beings has none of this consciousness and moreover it finds no place in it except that which is defined by the human mind. It is a well-known fact that when the zeal of the founders of an institution ceases decay sets in. The institution will not of itself and alone suffice to keep up perennial regeneration. America, for example, is not a geographical location; neither is it founded on tradition linked with the mysterious past. The human absolutism of monarchical peoples is its very antithesis and the ultimate abandonment of human power its goal. America was received through the vision of the mind by an inspired people. To be more exact, it was not conceived but perceived and as long as we perceive this America it will live. However, should we become so obsessed with materiality as to lose this vision and revert to bodily vision we will again fall to the level of human absolutism with all of its deceits and calamities. The organization, instead of being a channel for the expression of the nobler sentiment of man derived through the vision of the minds, does worse than cease to exist. Here the human mind substitutes itself for the Substance of the zeal of its founders and, disguised under the words and symbols of its founders, the organization continues to exist by prostituting noble purposes to its own end and consumes itself and the lives on which it has thrived. This, when understood, will account for the rise of what have been termed infidel nations and the decadence of what have been termed religious empires.

Here we find the cause and origin of the economic movement growing out of the insufficiency of religious

institutions and the appearance of inglorious prophets. The law of compensation, though never complete in this world, is ever striving to compensate for the insufficiency of the world's institutions. This is the intercession of that Power that is ever striving to make Its usefulness known to man with groanings which cannot be uttered.

The revealed species, of which there are a few, the religious species of which there are many, and the ethical species, which is rapidly increasing in numbers, constitute the three great enlightened species of which the others are varieties. The first of these becomes conscious of the existence of Substance and devotes itself to the contemplation of Substance as a luxury. Believing this consciousness will right all of the wrongs of the world it strives heroically to get all to see this soothing grace. However, while this effort is going on, the organization of civilization continues its existence with little regard for the strivings of these zealots. The fact that the power they proclaim never attaches itself to anything unlike itself never seems to have occurred to this species. The substratum of itself which constitutes the real life of all animated beings and which is always ready to blend with itself is lacking in the institution. Moreover, words will not put it there. A personal consciousness of its existence will not put it there. Substance alone has an affinity for Substance and there is no Substance in the human organization.

The religious or believing species which merely believes what the revealed species knew continues the work of the revealed species without the Substance necessary to the purification of the human thought, which purification must precede reform. Without power to do the

works which the revealed species can do, works necessary to the proof of power, this species begins to make apologies and excuses for the insufficiency and absence of God in this world and naturally the ever-present deception of the human mind is there to postulate beyond the grave what the revealed species said could come to us here in earth. This species, being neither a religion which has power nor a sense of practically organized inspired thought, deteriorates into a warfare of human opinions.

The ethical or inspired species is the result of the influence of Substance on the highly attenuated thought-out mind and its value lies in its remarkable faculty of defining Absolute intelligence in human language and thereby reducing it to human usefulness. Knowing that all good is supernal and that to be useful this good must be interpreted and defined it neither abandons the human race as hopeless nor regards the merely natural as the ultimate good. Having learned from the process of the ages that knowledge is derivable even without knowing its source this species continues to explore the kingdoms of thought in search of more knowledge. Instead of making laws it searches for wisdom—the wisdom that will prevent man from colliding with an invisible God, brute nature and his fellow man.

CHAPTER XX

The Variation of Species under Domestication

One who has felt the Divine energy of Truth and realized thereby a surcease from the bitterness of the flesh can imagine some fortunate being, unhampered by organized society or conventional laws, falling heir to this inheritance. The imagination easily distinguishes the light in his eye from the highest expression of human ecstasy around him. With head erect in holy contemplation and light of foot like some disembodied being, he would wander from place to place endeavoring to communicate to other beings like himself the glory that is his.

But the world no longer welcomes a man coming to it wearing a sheepskin and eating locusts and wild honey. In fact, it does not stop at rejecting him but tells him to go to work and earn a suit of clothes and a meal ticket. Organized society must of necessity have tribute to defray the expenses of its existence. It demands that he either own land and pay taxes or else he must pay rent. This too in the face of the alternative of being sent to jail where he must pay for his food and lodging by energy expended in the interest of the organization. Such is the penalty exacted of us for knowing that we are naked.

It is easily discernible why the nomadic tribes would be most susceptible to the influence which comes to us through contemplation. Equally true is this of pastoral peoples whose simple wants are in keeping with their simple nature. Poverty, which is a relative term and exists only in the same ratio as wealth and as a result

of the fiat of organized society, is a small factor among primitive peoples. Their own nearness to nature and reliance on the natural fertility and fecundity of nature causes them to typify God's loving care and bounteous plenty by the self-sustaining sufficiency of nature.

But, the ever increasing demands of the thought-out mind develop a proportional demand on nature. This results in two things: intensified cultivation and transportation. Increased area results in demands for transportation facilities and intensive cultivation, for the purpose of avoiding transportation, demands tools and methods. These demands on the inventive faculties necessarily develop these faculties. Here ecstatic joys give place to joys growing out of human sufficiency. Permanent location sets metes and bounds, which afford opportunities for cunning and inspire justice. The economic and ethical life begins to attract the attention and the supernal becomes more and more difficult of application.

At this period the thought-out mind begins to make application of its powers derived from its knowledge of the Divine and natural. Heretofore the blending of these two has sufficed, but the exactions of thought-out living demand constructive thought, correlated ideas and institutions. The Revealed or Spiritual, the Inspired or Ethical and the natural or temporal become the trinity which constitutes the main factors in civilized existence. The good will war with the evil in each and the mistaken ideas of good and evil will war with each other's source until reason reveals the true mental modus.

The departure from the merely natural by a race is attended by monstrous superstitions resulting from

attempts to explain phenomena. This period of a race strikingly resembles the same period in children whose attempts to explain natural phenomena have always been a source of amusement in the home and school. Sometimes this period is never outgrown even when surrounded by a more comprehensive element. An instance I recall of an old caretaker, an ex-slave on a farm in Virginia. I was then ten years old and he delighted in telling stories of invisible things that existed all around us. He had no conception of organized society, although in many ways he was a useful and intelligent man. One of his stories, describing the origin of law and custom, I will relate. "In the beginning," he told me, "everybody had his opinion of how things ought to be and people couldn't agree about what was right. So they decided to have every man write a book about the way things ought to be. They appointed a day when they were to gather together and select the best book to run the world by. When the day came they had long tables on which the books were piled. While they were getting ready to examine the books it became very dark and an awful storm came. The wind blew so hard and the rain came down so thick and it was so dark the people could not see each other. When the storm was over there was only one book left that was not blown away and the world has been run by that book ever since." The consciousness of the existence of organized society, whose origin he could not understand, stimulated the imagination to make this explanation.

The imagination stimulated to a state of awareness always acts in this way. He whose imagination has been stimulated by Revelation, without previous knowl-

edge of the evolution of the earth and civilization, has been responsible for the remarkable attempts to explain natural phenomena as instanced in the second story of creation in the Book of Genesis. It was this very phenomenon in the form of imaginative explanation, among those to whom Substance had been revealed, and with whom I associated, that awakened me to the appalling realization of the possibilities of a miracle-working evil. Naturally one will ask, "If the evil spirit works miracles, what is the distinctive character of God?" In studying these people and myself for the purpose of solving this riddle, I began to put into language susceptible of intelligent analysis the nature of that form of evil described in the Bible as: "Spiritual wickedness (wicked spirits) in high places (heavenly places)." When I learned that the only power was Spirit-Substance I was anxious to learn the source of the evil that makes bold and confident natures closely allied to celestial power. All around me was some form of evil daily practiced by those who possessed a knowledge of Substance and who in the name of the Holy Spirit were healing the sick. Furthermore, and what interested me most, was the presence of some agency among these same people that was causing more suffering than they were curing. The material was at hand and I had myself seen Substance. The opportunity was mine and the only question was one of physical strength and fortitude to meet and overcome the human hatred such a work would array against itself. My first efforts were in the nature of tentative explanations of the possibility of Spiritual Power being perverted unconsciously by the preponderance of evil in the thought-out mind. As has been the method of this

class of people in all times my explanations were not met with intelligent contradictions but instead by a form of slow persecution accompanied by the most subtle suggestions of dark and devious ways spoken of with bated breath.

After several years of careful investigation I was convinced as others have been when they have understood this deception, that Revelation unaccompanied by the tempering and enlightening influence of science and a socialized conscience, destroys the faculties of reasoning and intensifies the tyranny and cunning of the natural thought-out mind.

Such then is the source of the evils that have ever been the burden of religious powers. Throughout the Orient are millions of people who have been in a measure under this influence. In history as known to man at the present day we have records of these people who have lived on through the ages in a merely natural state with a consciousness of Substance. Invention, mechanics, engineering—the genius of the Occident—have never knocked at their door. Inspiration, the Light of the World, has been hidden behind the darkness of the merely natural and this darkness has consisted of the hope of phenomenal transformation into supernal ecstasy. Revelation teaches the nothingness of nature not only in words but by the effect of Substance on nature, in the form of power over those evils that beset life here in earth. Moreover, this is the power we need. Man cannot live a merely natural life after his awareness has created necessities which voluntary nature will not supply. This is especially true when awareness is the effect of Inspiration, or putting it in another light, the purification of

thought-out faculties. Man cannot continue to live in the thought-out or felt-out consciousness after he has been stimulated by Inspiration. The world we live in is neither natural nor Divine. The natural world has no consciousness and the Divine is not conscious of the natural, therefore both fail to fulfill the needs of a world whose constituent element is out of accord with them. The thought-out world must get its useful principles through the channel by which it came into existence if these principles are to be useful to it. A knowledge of the Revealed is beautiful when it develops a socialized conscience, but when it is permitted to carry us to the point of indifference to knowledge useful to us here, the very existence of the vital elements are threatened and animalization begins. Of all of the conclusions I have reached in these investigations none is so convincing as the atavistic tendency of the natural man under the influence of Revelation. Educators who have come under this influence and were at first comforted and stimulated found themselves later as a result of a mere reliance on Substance developing a sort of mental fading away and consequently working in their previously acquired habit with a notable falling-off in ability. Those who had the power to rescue themselves and plunge into intelligent study found their awareness intensified and their capabilities increased.

M. E. Boole says: "In proportion as a mind is non-scientific, the occurrence of an unfamiliar phenomenon stimulates it to form some immediate classification or judgment. A new statement is hailed at once as 'true' or 'false'; a new statement is classified as 'good' or 'bad,' 'nice' or 'nasty'; and unfamiliar action is 'right' or

'wrong.' In proportion as the mind is scientific, the occurrence of a new phenomenon tends to set it vibrating with a consciousness of coming revelation."

In these explanations we get a glimpse of the constituent substance of the thought-out mind resulting from the contemplation of the merely natural and the possibilities of its renewal through reason and application, whose source is Inspiration. The very desire for explanation implies the realization of the inconsistency of accumulated self-explained phenomena. These definitions are in keeping with the Theory of the Origin of Mental Species. The desire for knowledge, like a prayer properly expressed, implies a realization of our own insufficiency and without this humility growth is impossible. This state of mind is the one most desirable for the reception of Revelation either in the nature of Inspired mental thoughts or a realization of Substance.

The intelligence of the Inspired thought-out mind consists of principles as they appear to us in fragments but fundamentally they are an expression of the one Principle constituting the immaterial natural. But since every explanation must be made in the language of nature, as it appears, and this must continue until we develop a language based on the vision of the mind, the Substance of the Inspired mind is not distinguished from the temporal or transforming obvious—the merely natural. Yet it is through this poor medium we have filtered and sifted all we know of the exact sciences, the principles of the immaterial natural and the processes of nature.

In considering man's relations to this environment it should be borne in mind that man did not make the

natural world, neither did he make the Spiritual Universe, but he did make the world in which he lives. The good, the useful and the enduring in this world came as a result of contemplating the immaterial world. However, unlike the contemplation of the primitive and pastoral peoples, so beautifully described in the nineteenth Psalm, this contemplation has always been attended by application. The application has consisted, however crudely of applied efforts. These efforts when attended by classified sense impressions and previously understood principles have been given the name of science. The origin of the scientific species, we hereby discern, is the effect of the principles of the immaterial natural on the thought-out mind as a result of the contemplation of the immaterial natural.

The Revealed species has never taught us to avail ourselves of the principles seen by the vision of the mind, but rather has antagonized the teachers who have discerned them. The great Light or Principle that the revealed species has knowledge of has never been reduced to human usefulness and, moreover, its relation to life has never been explained. A principle must have expression and such expression must necessarily consist of immaterial activities, functions or ideas. If the principles, functions or ideas are not material, what are they? If they were material they could be seen by the aid of bodily vision but since we only learn of their existence through the vision of the mind they cannot be material. If they are not material, we ask—what are they? The universe, consisting of immaterial natural, is what the inglorious prophets have seen beyond the bodily vision. The intelligence derived from this source

has alone enabled us to meet the needs of growing consciousness. The extreme religionists have failed hopelessly to meet these needs. On the other hand, the extreme nature worshipper has likewise failed to meet them. Between these two species there has been one continual battle and neither has ever been able to hold permanently any field it has won. In their efforts to go to Heaven or back to nature both have failed to let go of the organized world entirely and when they have done so in a manner, their descendants have returned to the light of the world. The work of Inspired or Ethical species has consisted of supplying its needs and it is interesting to note that the supply has been always equal to the demand. An advanced step in intelligence supplies the intelligence this advanced step requires.

What we desire is this inexhaustible supply of intelligence. Revelation has not supplied it and the merely natural cannot. In the chapter, "Declaration of Principles," we have outlined this and it cannot be read too often while we are considering this phase of life. The bodily vision, we have often explained, is always a veil which must be dematerialized to keep this vision clear.

Nature, which is omnivorous, insatiable, gluttonous, is overcome as we grow in the knowledge of the principles discerned by the vision of the mind. Appetites are controlled, passion made obedient to laws and principles of honor, justice and what has been known as the golden rule become something more than mere words. The Revealed species tells us to "judge righteous judgment," [1] but fails to define what this consists of. The Inspired thought-out mind discerns these principles and

[1] Bible—John 7:24.

defines these ambiguous words. Moses, to whom God revealed Himself, was able to inflict disease upon flesh and heal it; he could make an inanimate rod become animate; he could cause plagues and he could stop their ravages; in fact, few men, if any, ever had the power which comes with a knowledge of Substance that Moses possessed. He is called the great law-giver and here are some of his precepts and examples: The first thing he did was to kill a task-master and when it became known he fled the country. He told his people to borrow everything they could from their neighbors when they went out to worship and he knew they did not intend to return. He also misrepresented the purpose of their going to Pharaoh, leaving the impression they intended to return. Moreover, he says God told him to do these things. Is it believable that God told him to lie and steal? In Deuteronomy we read that unruly and disobedient children, on the accusation of their parents, were ordered stoned to death without trial. In the same book we read: "Ye shall not eat of anything that dieth of itself; thou shalt give it to the stranger that is in thy gates that he may eat it; or thou mayest sell it unto an alien." [1] This is too awful to write about, but it was taught by men who were and still are regarded as holy men, and who, moreover, proved their tangent with truth by the works they did.

Could we expect a code of honor to grow out of such teachings as these? What, we ask, is the matter with a species so closely allied to God which yet knows neither morals, honor nor the customs of common decency? It can be said this is not taught in the New Testament.

[1] Bible—Deut. 14:21.

This is quite true but Jesus taught that the Scriptures should be fulfilled and there was no New Testament at that time. The purity of Jesus' teachings no man can question. But the failure to adapt them awakens interest. In the mere natural world they would be perfect, but man, whose vision is mind not matter, has wants which voluntary nature will not supply.

It is interesting and pertinent to note here that the labor movement with its more comprehensive expression, the industrial movement, has never used the Bible but rather has regarded it as a menace. This movement, comprising as it does modern civilization, whose basic principle has been enlightened selfishness, grew out of the vision of the mind and failed to find anything in the Book that met its needs. A natural man such as we pictured in the beginning of this chapter could easily adapt the teachings of the Bible to one situated like himself but to the constructed world it did not apply. Anyhow, this is the view the industrial species has taken of it and he has been sustained throughout a century of industrial warfare by the light of the inglorious prophets, and has succeeded beyond any human effort in history.

While associating with those who had seen Substance and who could do the miraculous works recorded in the Bible by virtue of their knowledge of, and nearness to God I was amazed at the lack of principle, honor and moral ethics among them. Persons whom I knew had been reared in environments of thought-out principles of justice and honor would, after being under this influence for many years, betray private conversations and correspondence, swear to things that never happened

and practice the most cruel tortures, through mental processes, on people they professed to love.[1] In fact, measured by the standard of common respect for sacred precepts and moral righteousness, their turpitude was beyond comprehension. Just such things as we have cited from the Bible they were guilty of. The ethics of civilization they ridiculed in their writings, writings regarded by their readers as inspired. Those practicing the sacred calling of spiritual healing would not answer, if it did not suit their convenience, the most pathetic appeals from sufferers.

Paul wrote many letters to people to whom this Revelation had come and whose position was closely allied to those it was my privilege to study with regard to similar practices. In one of his letters he says: "If we live in the Spirit, let us also walk in the Spirit."[2] This admonition implies a confession of the failure of those who had seen Substance-Spirit to be governed by it. These experiences and investigations have made Paul very real to me. A newspaper man would say of him he was a "copy maker." As a preacher and essayist he was a failure but as an editorial writer he never had an equal. His heroic efforts to express spiritual things through the medium of human language is at times painful.

We have cited instances to illustrate our contention that spiritual vision alone does not make for honor,

[1] (While physical torture has been largely eliminated, mental torture has increased in intensity and volume. This can be accounted for in two ways: the increased capacity for suffering as a result of education and finer sensibilities and developed mental powers resulting from reading works written for the purpose of explaining the possibilities of mind action.)

[2] Bible—Galatians 5:25.

justice, and integrity. To confirm this we have cited from the earliest Bible history, from the Apostolic period, and present day experiences. Naturally as one species gives way to another there will be evidence of both during the period of blending and annihilation by the higher. The felt-out mind loses some power in proportion to the development of the thought-out natural mind. When the thought-out natural mind begins to yield to the Inspired mind, the thought-out natural disappears in proportion to the development of the thought-out Inspired. Likewise the thought-out mind must withstand the dissolving power of Revelation and its imperfections must yield to the higher power.

We have insisted before that the exact and natural sciences or the science of the immaterial natural alone will withstand this power. Of course, we are writing now in the Absolute sense, for if a knowledge of the existence of Substance had destroyed all thought-out imperfections, Moses would not have taught the things he did. Moreover, Paul and Peter and James would not have quarreled over forms and ceremonies and people of the present time who have a knowledge of the existence of Substance would not cling to old beliefs and in the name of God force them on humanity.

Out of the variation of species under domestication we see emerge three distinct species: the Natural, the Inspired or socialized and the Revealed. The natural and the Revealed are the origin and end of manifestation as we understand the beginning and end of things here on earth. But between them lies the civilized period in which man has long striven for a more perfect order. The question resolves itself into adapting all that is

good and useful of both the natural and the Revealed into the socialized life of man.

This is the only meaning of the prayer: "Thy kingdom come in earth as it is is heaven." It either means this or it means nothing. Necessarily the only way we can overcome the conflicts and agitations growing out of our institutional life is by availing ourselves intelligently of these sources of knowledge and developing thereby a socialized conscience.

These three distinct species correspond with and are the effect the three distinct kinds of vision, namely the bodily vision, the vision of the mind and Spiritual vision. The natural vision is, of course, predatory and evolves as a result of the demands of the felt-out mind. The Inspired vision evolves in response to the demands of the thought-out mind through the discernment of the immaterial natural or principles of nature. The Revealed comes through Spiritual vision.

When the merely natural thought-out mind comes under the influence of Substance-Spirit one of two things must happen. The natural thought-out mind must be annihilated or else there will be left some of the subtle deceits of the natural thought-out mind. This explains why Moses and moderns endowed with Spiritual vision taught and practiced the things they did. Unless those developing Spiritual vision have some knowledge of the principles of the immaterial natural which constitutes the cohesion of our civilization, the result will be as we have said either annihilation or the continued influence of human traits. Unfortunately Revelation has never come to a scientific mind. This brings us back to the hope of our labor—the hope of bringing not only

the possibility but the true significance and value of Revelation to those who control the destinies of thought and education.

In considering the destinies of the race under the different influences encountered we have all of the material we need at hand. Anthropology, history and evolution supply this, and what is vastly more important is that Revelation has come to moderns, whereby we have been permitted to study its influence at first hand.

The following description of the method employed by the Hebrew mystics for the purpose of determining right from wrong action is said to have been taken from a manuscript in the Vatican. This manuscript is supposed to be Herod Antipater's defense, written to Rome. Whether this is authentic or not becomes unimportant in view of the fact of its describing correctly the method employed by the Revealed species at all times and in all countries. It reads: "While we think and reason and reflect and use our faculties to obtain our ideas of duty, they shut their eyes and fold their hands waiting to be endued with power from their God; and when they get it, it proves to be all to their own advantage and interest, to the ruin of their fellow-citizens. . . But if you could be here and see and associate with them as I do—to see them with their sanctity of life and then behold their treachery to each other, see how they lie and steal one from the other and then see how low and base are their priests—you would be much better qualified to judge of my actions." In this instance the evil of Herod only serves as in many other instances as a historical conveyance whereby we are enabled to learn something of the works of others.

This is the very method employed by moderns who have seen Substance. The Orient is full of men who have practiced this method for ages and it is unnecessary to ask—to what purpose? This method excludes the use of reason and letters and no doubt accounts for the disappearance of reason and letters after the apostolic period. We have known personally people who have seen Substance, who have practiced spiritual healing and have lived what could be termed monastic lives and their every thought was merely a repetition of the mistaken ideas of right and wrong evolved from the thought-out natural mind. Among these same moderns were men endued with the same power—men holding high positions in public life, who did not have the least understanding of the principles of which our democracies are constituted.

We are convinced this is the key to the mystery of the rise of infidel nations and the decadence of religious empires. It brings to light the relative value of worked out and revealed methods. Intensely religious peoples, people whose affairs were guided by ecclesiastics, have never established a progressive civilization. In fact, the principles of mutual co-operation expressed through legislative government have never emanated from this class. However, when they have been conquered they have been passively obedient to the established order of things but have contributed little to it. This class, whether revealed or emotional, has been obedient, but such obedience has consisted of a passive rather than an intelligent obedience. The restless spirits, whose acts the pious have deplored, have been obedient so long as principle was not violated, but a violation of the fun-

damental spirit underlying organized progress they would resist at any cost. A modern and very vital instance of this same war of the classes is evidenced in our industrial growth and its supplanting of the institutions of the agricultural age by those growing out of the new order. The early efforts to organize men into craft organizations brought out the fact that the religious elements were the last to co-operate. They claimed all such efforts were unnecessary as God governed the world and would make all things right. When they became members, they were seldom active or useful, although their, in many instances, undoubted piety and patience properly exercised would have had a restraining influence on the rash element. Passive obedience and a willingness to reap where they had not sown characterized their actions. So fundamental is this distinguishing characteristic that the largest nonsectarian Christian organization has never yet succeeded in getting this ethical working class to cross its threshold. Mr. Herbert Paul in his History of Modern England says: "With the collapse of Chartism, soon to be recorded, there coincided the growth and progress of those Trade Unions which, despite many blunders and some crimes, have done more for the working classes of this country than all of the Parliaments that ever assembled at Westminster."[1]

[1] (This species had its rise in the development of Industrialism. Through the discernment of a principle this species developed an altruism that it practiced. It is unimportant that the fine sentiment of those constituting the movement was obscured by habits and customs natural to their environment. If Christ is the exact science of human relations and if giving up all for this science of Christ constitutes Christianity these men were disciples of a high order.

However, as education became more general, industry more intense, and commercial thrift leavened thought the altruistic

Yet this ethical movement has succeeded in breaking down established customs and prejudices of which society as they found it was compacted and in this they have never had the help or co-operation of ecclesiastical influence. The very economic agitation so often deplored by their enemies has proven itself to be the world's greatest blessing. It is the awakening of intelligence, and in the resultant discussion of principles lies the only hope of civilization. The unused faculties decay. Unfortunately the belief that academic education and literary culture were knowledge has been the subtle deceit that has prevented discussions of vital subjects by cultured people. The failure of the cultivated element to co-operate with ethical movements has

spirit disappeared. Gradually there developed a class of men whose purpose seemed to be prompted by jealousy and their practice hate. This spirit was turned partly on the older organizations and partly expended in creating new organizations. Those constituting the new organizations manifested a hatred for all progress, production and wealth.

Fortunately some of these mental processes, which began to mature prior to and during the Spanish-American war, ripened sufficiently to blossom when the British and American governments declared war on the Imperial German government. This type of mind disguised behind Trade-Unionism and altruism a venal purpose that deceived many sincere people. It everywhere manifested sympathy with the highest expression of evil on earth, at the same time revealing an uncontrollable hatred for democratic institutions.

When mental processes are better understood it will be found that these men were the same type that constituted the venal political type they assailed so bitterly. They were both controlled by the thought-out natural mind and would, necessarily, under the same circumstances, do the same thing. Indeed it is interesting to note the resemblance between human minds and magnetism. It is a law of magnetism that opposites attract and likes repel. Likewise, religious and political bodies that have a like purpose antagonize one another while unlike bodies tolerate each other.)

been largely responsible for class consciousness and bitterness that has at times become a menace.

The substitution of literary culture for intelligence has been the method of the human cunning, ever present in human consciousness, to prevent the uncovering of the principles of the Immaterial Natural from which we derive our inspired intelligence. Such a thinker as Mr. H. G. Wells sees in these efforts of even the most learned a wish to substitute political economy for God. This, however, results from his failure to see the Substance which inspires the principles. The failure to keep before our vision that which inspires human thought to contemplate something higher than itself has been responsible for the materialization of the teachings of the glorified as well as the inglorious prophets. It is the human perversion that has taken God out of science, religion and philosophy.

I am convinced that properly directed Spirit gives impulse to inquiry. It tempers rashness with patience and cures the ills of the flesh wherein are accounted for many acquired traits and habits. But Spirit alone conducts Spirit and there is no Spirit in the institution to conduct Spirit. The vital and fundamental ego of the body and even of the highly attenuated human mind, being Spirit, man can become a conductor of Spirit-Substance, but this is not true of his institutions. Every instance that I have investigated of both ancient and modern times has confirmed my belief that all useful principles must be worked out in our daily life through precept and examples, and the methods taught by the inglorious prophets must furnish the norm of this progress.

The sluggish ecstasy of the felt-out mind and the ecstatic joys of Revelation fail to inspire the zeal for that peculiar knowledge which makes for invention and intelligent citizenship. While in the last analysis the energy of Spirit is the only energy the reaction of the human mind on it is ever discernible. The fact that Heaven has been conceived to be a place of eternal idleness supports this contention, for the sum of human efforts seems to have been to acquire sufficient institutional substance to live without work.

In the future as in the past our only hope lies in the knowledge which comes from the discernment of the immaterial natural. This has been the science which has constituted the adhesion, cohesion and attraction of our democratic ideals, ideals that have passed through the furnace of human hatred and are just now becoming a part of the curricula of our schools and colleges under the text titles of civics and ethics.

Legislative government promised much and, while it has been in a manner disappointing, in it lies our only hope. The three principal expressions of the influence that has devitalized legislative government have been the insufficiency of moral reform, allied to the belief that God controlled the activities here in earth; a lingering sense of imperialism, associated with the indolent nature of the felt-out mind, which is always willing to delegate responsibility to others; a need of academical training in the principles of democracy. Unfortunately the vital functions of both religion and democracy have been barred from the schools on account of the influence of the bodily vision, which has reduced them to written formulas and propitiatory doctrines. Desymbolized, we

perceive democracy and religion in their correct sense to consist of a knowledge of the principles of conduct necessary to that virtuous repose of mind so pleasing to the eye of Divinity. When the reaction of felt-out mind on human life and thought is understood this discouragement will cease through the apperception that enlarges our perception and stimulates the discernment of ultimate triumph through properly directed warfare of the mental species.

This subtle influence coming in the name of discouragement and limiting perception to expediency has succeeded in lulling to sleep the awareness of the value of legislative government and as a result the greatest menace to our democratic institutions is now disguised under the name of efficiency, which has taken the form of substituting personal efficiency for legislative bodies in local affairs. This being established, it would form a precedent for the substitution of personal efficiency for state and national sovereignty. Besides, this is taking place just when we are beginning to learn to use this legislative idea for which we have sacrificed so much. This is the nature and method of that influence ever present to make an excuse for itself, plead its own advantages and veil the immaterial principle which constitutes the earthly realization of the Kingdom of Heaven.

The development of the thought-out faculties, like the development of the felt-out faculties, is the only process of developing mental species; the unused faculties decay. The saving of institutional substance by delegating power to individuals, which is the effect of thinking in money instead of principles and ideas, looms large to bodily sense and bodily vision but is a poor

recompense for the loss of ethical Substance derived from the exercise of the faculties. Only through reason and correlation as instanced in parliamentary practice can we continue to avail ourselves of the invisible Substance which unconsciously attends our efforts and becomes the countervailing influence to human absolutism—inspires human wisdom with divine intelligence and contitutes the species made in the image and likeness of God.

CHAPTER XXI

Arrested Species

In considering the subject of arrested species three distinct factors predominate. They are luxury, belief and Revelation. While environment is a vitally important factor we will find, as we proceed, that the three factors, luxury, belief and Revelation comprise a large part of what is considered environment.

Under the law of favored races a species will develop a condition suited to its environment. However, when the species has fitted itself to its environment it has reached a state of luxury that forbids further development. This is quite evident, for when a species has fitted itself, or in other words adapted itself to its environment the struggle for existence ceases and as a result the adaptation or appropriation of the Ultimate Element likewise ceases. While the law of favored races will produce a species some change in conditions mental or physical is necessary to cause a variation whereby a higher development becomes possible.

When a race has developed sufficient intelligence to supply itself with the necessities of life and also defend itself from invasion there ceases to be any further demand on its faculties and as a consequence the faculties cease to develop. This law of sufficiency applies to man as well as animals. A species evolved to fit its environment will merely continue this fitting until some change in its environment requires it to adjust itself to a new condition. If the species develops the faculty of adjust-

ment it will survive. The faculty of adjustment is the most useful of all of the faculties, for it is evident that without this faculty a species or race cannot adjust itself to a changing condition. The slave owning races are examples that furnish us unlimited material from which we may learn useful lessons. Slave owning races, whether ants or men, never advance beyond the point we have referred to as the law of sufficiency and when this condition has been interfered with the race has suffered retardation, decline and arrestment. Sometimes they have lost all relation to, and consciousness of, their previous state. The Egyptians, Greeks and Romans are notable examples.

Of course, in considering the struggle for existence we must not confuse the natural and relatively peaceful struggle of nature with the struggle for existence where intent and purpose have been consciously or unconsciously added to this struggle. Undoubtedly nature appears cruel to our thought-out methods, purposes and desires which often contradict nature, but to nature itself, nature is never cruel. Too often man has attempted to conceal his own venality and human ambition by giving them a natural significance. Evolution is never violent and revolutions that have been attributed to evolution have been the result of man's failure to observe the natural processes of evolution and adjust himself accordingly. The necessity of adaptation presupposes that faculty of adjustment necessary to the maintenance of a state of equilibrium in a specializing race and is effected by growth which is continually demanding new adjustments. Luxury and material sufficiency being inimical to growth the ruling class

fails to keep up with the progress of the struggling element.

Paternalism, specialization and protection must terminate in either an arrested race or revolution. The law of progress is the effect of the appropriation of Substance which is the law of God. Where men yield to the influence of inspiration progress becomes an irresistible power before which the conventional lies compacted out of the compensation of natural, thought-out customs must go down. The inspired man struggling for material, intellectual and spiritual luxury which he sees others enjoying, will overtake those who have become surfeited with these luxuries and as a consequence have ceased to develop the faculties through which they derive these luxuries.

In human processes so closely allied to nature there are comforting incidents and compensating accidents. Conspicuous among these are romance and mythology and so closely are they linked to the natural that many of us who have wrought long and earnestly in the inspired thought-out world when wearied of meticulous precision turn to them for comfort. But growth is effected by anticipating the real. However, when we attempt to conceive life an exact science and the Holy Ghost its sufficiency there is a sense of weariness. But we must remember the law of compensation attends all progress and completeness must be sufficient.

The beauties of the natural thought-out world being largely belief we must advance beyond that point and to do so the effect of believing must be overcome. We have said in this work that belief was the one profane word of language. Just as physical nature discards the

old to make way for the new that growth may be continued, so in the world of thinking the processes of the past must be discarded if we wish to grow in intelligence. Belief is the result of contemplation. Evidences of the existence of powers and processes caused man to believe in their existence. The Nineteenth Psalm and Addison's paraphrase of this Psalm represent the highest form of belief. However, when we have reduced the thing contemplated to the principle seen through inspired vision and furthermore have reduced the principle we have seen to practice (which practice we have named science), we no longer believe we know. If people who use the word believe would attempt to abolish its use for one day they would realize what a factor it is in their life. Webster's dictionary defines the word "belief" as: 'A state or habit of mind in which trust, confidence, or reliance is placed in some person or thing; trust; confidence; faith.' Paul in one of his epistles gives the word faith a more scientific significance when he defines it as an invisible Substance. If we have not seen the substance of the thing contemplated as we see the substance of the exact sciences we have advanced no farther than the law of probabilities.

The word Substance in its highest sense is synonymous with power and when we have seen the Substance of a belief we derive a power just to the extent that we have seen the substance. The greatest enemies of the prophets both glorified and inglorious have been those who have believed their teachings. As a result of their merely believing they had no power to convey to those they taught. Necessarily they only taught others to believe like themselves. It is written of Jesus that His

word was with power and moreover it is written that Jesus conveyed this power to those He taught. This is true, in a measure, of all science whether physical, natural or metaphysical. Another unfortunate feature of belief is that it has no reality; no entity; and therefore it cannot be contradicted. Two demonstrable forces, even though they are merely highly attenuated chemical action or visualized thought in the nature of probabilities are sufficiently cognizable and substantial to yield to superior power or logical analysis but belief being nothing more than a shadow cast upon the senses it is subject to neither power nor analysis.

The worst effect of belief is that it prevents investigation. If we believe, we can go no further. In belief there is nothing to investigate because we know. No progress can be made because we have gone as far as belief can take us. Belief closes to thought and investigation the leaden gates of intolerance and guards these gates with the flaming sword of bigotry. To believe in God precludes all possibility of ever, by scientific investigation, learning anything about Him. Likewise if we believe the material world was made in a period of time comprehensible to the senses we will never investigate its origin, growth and development. Besides, if we believe that the mass of sensations in which fear and pain predominate constitutes man we will never separate these co-ordinated sensations from the senseless perfect man evolved in Principle. Moreover if our ideas of right and wrong continue to be what we believe we will continue to torture those we love, harm those we would help, and kill those we would cure. Until we understand the correct relations of human beings in organized

society as we now understand the correct relations of figures and demonstrated principles this tragedy will continue.

The last statement implies the possibility, as a result of the elimination of the word believe, of a perfect order of society. We use the word perfect, of course, in a relative sense. The oldest science known to man, the science of the relation of man to God; the science of metaphysics, or religion as it is commonly known, has taught the possibility of a perfect order of society. An ideal relation of mankind here in earth has been the burden of the teachings of the Glorified prophets in time known to man. The youngest of all of the sciences, the science of the relations of mankind in organized society, i. e., political economy and ethics, teaches the possibility of a relatively perfect order of society here on earth. An ideal relation of mankind here in earth has been the burden of the teachings of the Inglorious prophets throughout their brief history.

The metaphysical or religious school contends this perfection will come through God's revealing himself directly to mankind. The ethical school contends this perfection will come through inspired human thought. The self-determining democracies are the product of the ethical school while divine right, monarchy, ecclesiastical despotism, militarism with their attendant vices and arrested races are the product of the metaphysical school. We now come to the consideration of the most vital factor in the arrestment of species and shocking as it may appear that factor is Revelation.

We have defined Revelation in this work as: "The realization through our pure Substance-self, of its rela-

tion to the Absolute whereby communication with the Ultimate Element is established, independent of the physical senses as such." When this communication becomes a fact the faculties which constitute the inherited and acquired traits of the thought-out civilized natural man cease to appropriate or adapt the Absolute Substance and consequently the faculties begin to decay. When we remind ourselves that the evolution of mental species consists of the growth and development of faculties and moreover that the highest developed species consists of correlated faculties we perceive the dwarfing possibilities of life without the use of its faculties. We have called attention to the possibility of species being arrested when luxury has precluded the development of the faculties of self-preservation among animals. Besides it is the basic principle of this work that the struggle for existence causes unconscious demands to be made on the Ultimate Substance whereby faculties are developed. Inversely when these demands cease the faculties cease to develop. Obviously when the faculties no longer develop the species becomes arrested. We have called attention to the possibility of species being arrested through failure to develop the faculties as a result of belief. Believing requires no exercise of the faculties and necessarily there is no demand made on Substance out of which faculties are developed. There is, however, at all times sufficient struggle to keep the faculties alive to a minor degree.

We are told as an illustration of the process of the operation of revelation on human life to "Consider the lilies how they grow," but lilies do not grow in the sense that human beings compounded out of organized facul-

ties grow. Growth with reference to mankind signifies developed faculties rather than the mere reproduction of organism. We are told to "behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns." As we have stated in the chapter on "Variation Under Domestication" this is all right in the natural world which lives and dies subject to its environment but in the thought-out world consisting of developed faculties which attempts to establish dominion over its environment it is obviously insufficient. A sparrow is nothing more than an instinctive adaptation to its environment and moreover develops no talents or faculties. In the chapter on "Variation Under Domestication" we have discussed the insufficiency of this species in a world of thought-out activities. Reduced to its last analysis this means that we are to give up the faculties and all that they have produced and become again mere instinctive creatures subject to the laws of natural environment. We have called attention to the tendency of democracies to keep mankind within the primitive. It is also undeniable that religions have done the same thing. Moreover, they have always opposed the class of reading and education that inculcates ideas of principle which are the basis of all scientific, mechanical, and ethical progress. Religious cults that have established colonies of their own have generally been agricultural communities and have seldom risen above the natural thought-out mind. When they have practiced industry it has seldom grown and diversified. The inertia of the Orient is, when compared with the energy of the Occident, a comparison odious to every intelligent man and woman. In vain have the monks and mystics sought in their sacred

books for a solution of the economical and ethical problems of their peoples. Prophet has succeeded prophet and organization has succeeded organization only to go down under revolution or decay. Many of these organizations have become wealthy through plunder prompted by greed and avarice to die of self strangulation leaving in their wake naught but ignorance and poverty. Confucius, Buddha, Brahma, Jesus and Mahomet are most conspicuous among those known to history. China—a land of lost arts and an arrested race. India—where people go to seek wisdom said to be beyond the knowledge of the enlightened world. To what purpose is this knowledge, we ask, if the followers of these wise men are ignorant of all useful arts, of all organizing faculties; a nation of vassals, paupers and indolent princes. The Roman Empire absorbed successfully until it took over the Christian religion fresh from the lips of its prophet. Dogma and decay are its historical digest. Even the horrors of the Inquisition with all of their appalling suggestion have failed to awake the indolent mind of travelers sufficiently to ask why all of this happened. Turkey—Morocco; not in the far past, but now we have these examples before us. It is useless to ask these questions because the human mind blinded by belief will at once make an explanation satisfactory to itself. We only cite them for we know how futile is argument.

No one has ever before attempted to explain this deplorable state of affairs from a scientific point of view. It has been the cause of much doubtful disputation and men have accused, denounced, defied, denied and died vainly trying to solve this riddle. The question still stands: If Spirit is only good, why is there so much

good allied with so much evil? Come with me where no philosopher has ever before had the temerity to go. Enter with me into the Revealed mind, the mind that is the Father of all life, and from that exalted station view the nations of the earth as the naturalists now look into the viscera of Infusoria. The Substance that you will behold there never has been and never will be seen through the physical senses nor through any device constructed out of their elements. Study the process of desymbolization as taught in this work. This will enable you to see something that human eyes never beheld and human hands never felt. You will see no vision and you will hear no voice. That is, none such as the senses see and hear. When you have seen Substance you will know and ever after recognize the Absolute Element which constitutes the actual life of all things. You will then, by contrast, perceive the process of the evolving phenomena with its co-ordinated development of psychical life. The psychical life you will perceive developing faculties. These faculties you will apperceive developing higher faculties out of which evolve feeling, thinking and inspired minds. You will be able to trace them through all of their variations until they are sufficiently clarified to admit the light of Substance. This constitutes Revelation. Then you will behold the influence of revealed Substance acting independently of the senses. When you behold this you see why beasts of the field and birds of the air are used to illustrate the influence of Revealed Substance on mankind. You will see the enlightened and Christianly ethical man consisting of developed faculties dissolving and his noble faculties of reasoning and feeling disappearing. You will then dis-

cern the operation of the depraved senses which accounts for the doctrine of total depravity. When the faculties have been destroyed nothing is left except the 'Beast' and the beastly propensities which know no feeling. You will then learn why savage man with undeveloped faculties burns at the stake his unfortunate captive who has done him no injury. You will also learn why priests of the holy orders and their atrophied followers gloried in the awful sufferings of their burning victims. You will see man arrested on his upward journey to ethical manhood through the destruction of his highly developed sense faculties and become a beast.

Spirit persistently studied, as such, devitalizes the faculties wherein the humanities are born. The warfare of science and the humanities is well understood but when it is known that the same warfare exists between metaphysical science and the humanities the insufficiency of great religions will be understood. All scientific achievements without a socialized conscience are nothing more than luxuries. From this pinnacle of understanding the secret of the rise of infidel nations and the decadence of religious empires becomes knowledge. This knowledge will cause man to temper all zeal with wisdom. By exercising his faculties, he will, with the aid of the Light of Substance learn the secret of alchemy, the natural science of man and the ethics of organization. Instead of becoming arrested on the threshold of the world's desire man will continue to develop his faculties until he will understand the Natural Science of all things material through the Divine Science of all things spiritual.

CONCLUSION

The prosaic conclusion of this work illustrates the difference between intellectual contemplation and human realization. But alas! this is always the effect of the human or material on the Spiritual. Sophistry and rhetoric have no place in a work of this kind. Their influence is temporary and whatever is accomplished through them must be done over again. The beautiful in imagery is entertaining but it is transitory. Such beauty, however beautiful to the senses, does not compare with the beauty we discern when we contemplate ideas in their pure Substance. But what is infinitely more valuable is the influence of this method of contemplating beauty on the mind of the student. By this method of contemplation we see beyond the nebulosity of matter the Substance which inspires life and intelligence.

We have said it is our thesis that the study of health will produce health. The influence of the felt-out and thought-out minds would limit the thesis to the health of the physical body. Desymbolized, it has reference to every activity with which mankind is concerned, whether physical, mental or institutional. A healthy body, a healthy mind, a healthy family relation, a healthy relation to mankind, a healthy government and a healthy relation between governments can exist only as we discern the principles of conduct necessary to the maintenance of these relations. This can be accomplished only as we get rid of our comparative sense of right and wrong through the discernment of the im-

material Principle which constitutes the exact science of all things.

There is an Absolute knowledge within reach of man. Many men have seen it in a glass darkly. Many men have knowledge of it at the present time. Many are even now trying to express it. Those having no knowledge of the existence of such knowledge think these teachers are merely pitting human opinion against human opinion. Until those whom they address are developed to the point of perceiving this, words will fail to convince. This brings us to the realization of the fact that it is not argument, preaching or persuasion that the world needs. What is needed is a method of education to develop the faculties that make education possible.

Not long since it was our privilege to hear Professor Snedden of Columbia University address an association of thousands of school teachers on the subject of education. His address was marvelously comprehensive and complete. I learned afterward that it had little effect on the minds of the teachers present. Professor Snedden anticipated this, for it was his thesis that "Some psychologist must discover for us this peculiar influence that makes education possible." What he wished to call their attention to was lacking in themselves; hence his failure to reach them.

We have contended that mortal life is the result of an unconscious adaptation of the invisible Substance which is the only real life. We have had before us for many months the last chapter in a work entitled "The Origin of the Earth," by Thomas Chrowder Chamberlin of Chicago University. In this last chapter this

brave man has, without removing his scientific shoes, ventured upon the holy ground of the mystics where before the shoes of science were forbidden to tread. Day after day as I have studied more searchingly the possibilities he therein outlines have I been able, aided by the Light of revelation, to see what the writer perhaps has not. The first and second chapters of the Bible and this chapter by this courageous scientist have been almost continually before the vision of my mind. Desymbolization enabled me to see what the writer of the first chapter of Genesis saw. Having seen this I was free to contemplate the evolution of matter and its activities apart from the pure processes of the Absolute described in the first chapter of Genesis.

Here our work must begin if we are to be free from the conjecture and speculation that have always attended the study of mental activities. By beginning at the emergence of mental activity, compounded out of the integration and interdependence of lithosphere, hydrosphere and atmosphere and equipped with an understanding of its relation to the ultimate Substance we will grow in our knowledge of the natural development of the human mind under the influence of the invisible Substance. By this method we will be able to trace the chemical activities, which have been mistaken for mind, through their processes of development and gradual purification and behold their first feeble conscious grasp of the Substance which conducts man into the realm of the inspired activities to blend ultimately through revelation with the Holy Ghost and disappear in this light that dissolves human imagery, for "there is no night there."